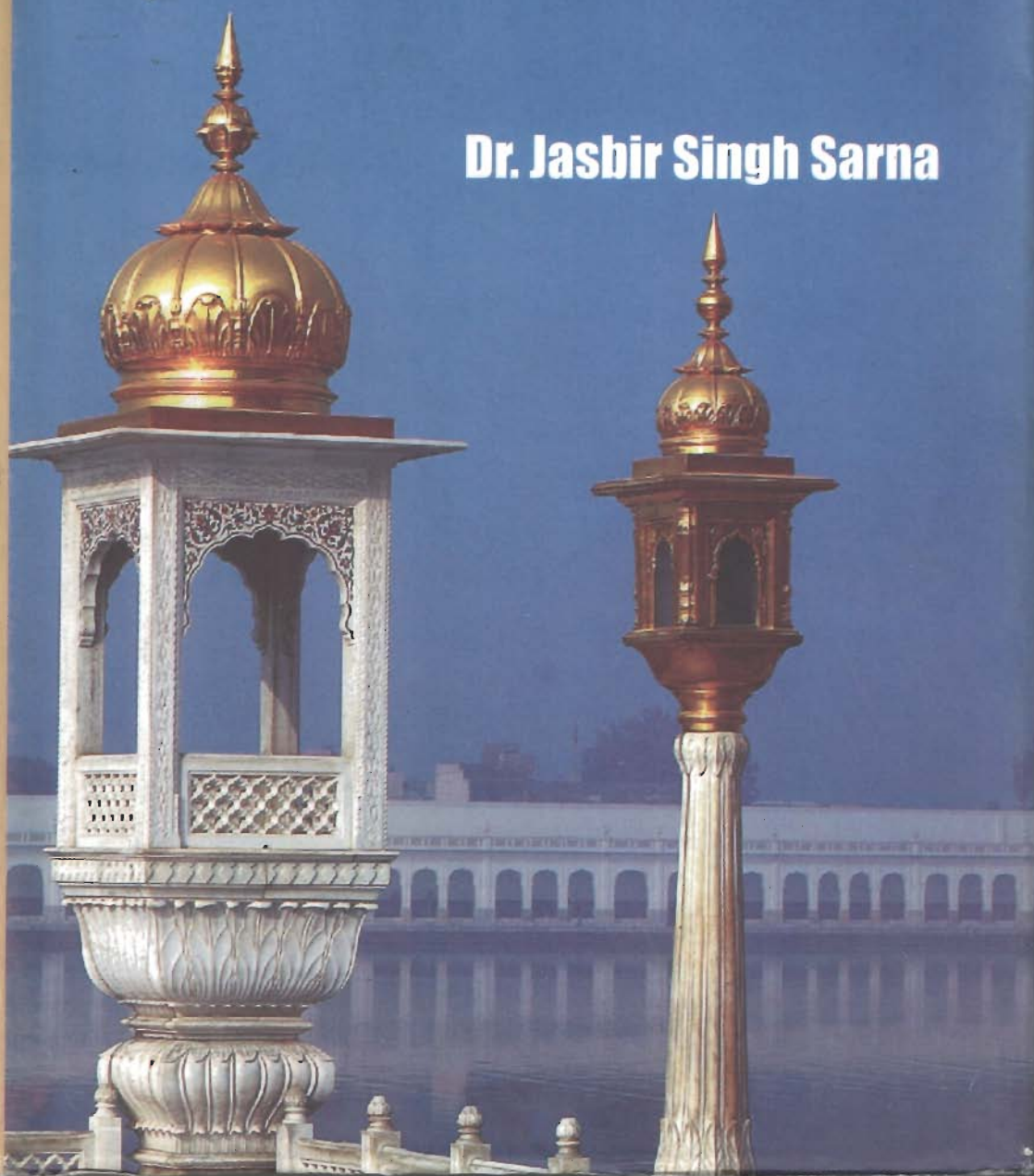


Some Precious Pages of the

SIKH HISTORY

Dr. Jasbir Singh Sarna



**Some Precious Pages of
the Sikh History**

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Dr. Jasbir Singh Sarna

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by

Dr. Jasbir Singh Sarna

E-Mail : jbsingh.801@gmail.com

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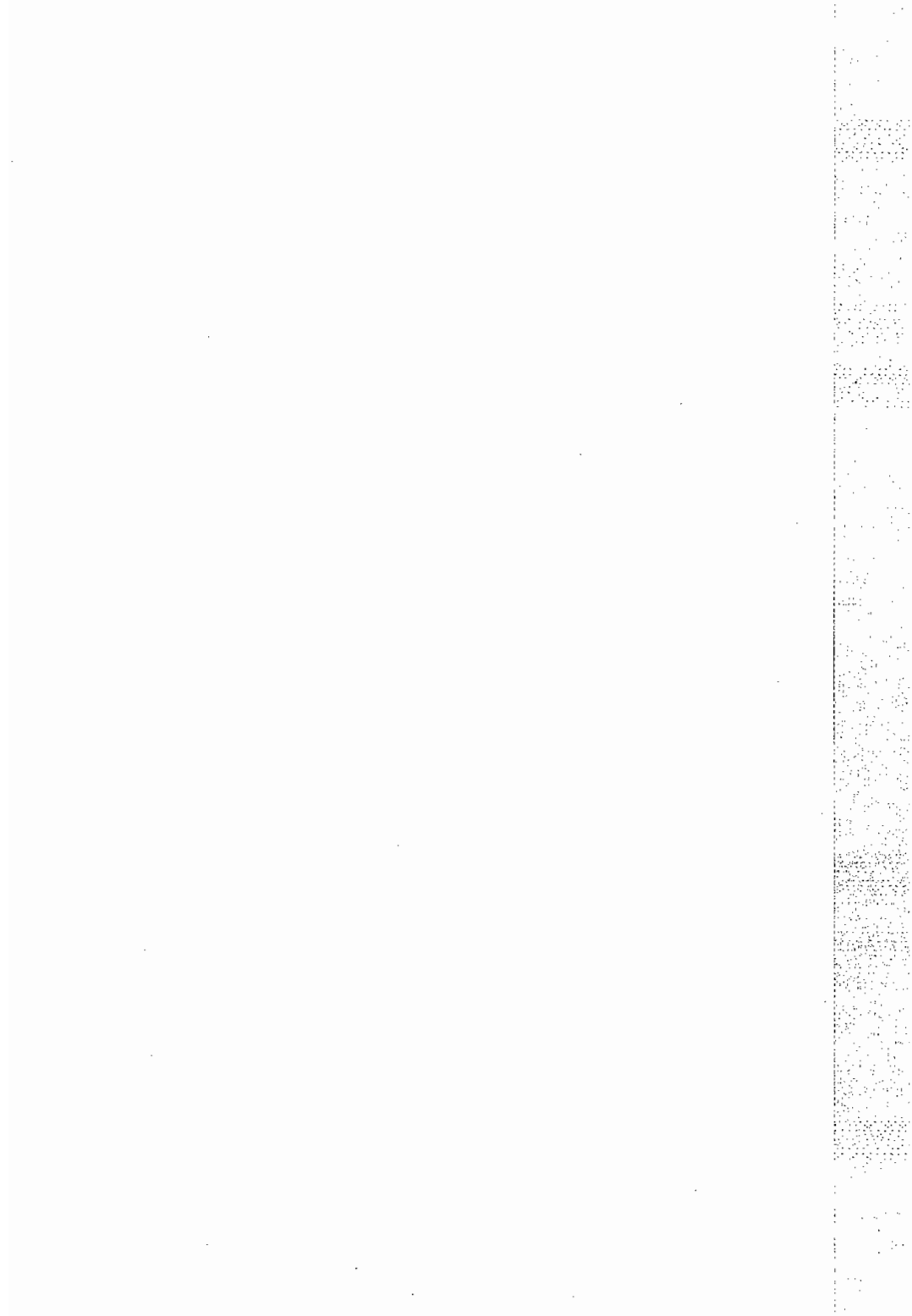
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Dedicated
To
Paramjeet Kaur
Swaijot Kaur
Taranjot Singh

(The Small World of my dreams)



PREFACE

The Sikhism is one of the most Oecumenical and unique modern religion emerged on the globe. Ten Sikh Gurus nurtured it. Its teachings are enshrined in the Guru Granth Sahib, which is revered as the Guru eternal. Sikhism preaches the oneness of God and universal brotherhood of man.

It has been my long cherished desire to publish all those articles in a book, which were published in different Magazines/Journals. The present treatise at hand give the informative and critical account of most of the Sikh Concepts, historiography and their echo.

I would like to acknowledge my indebtedness to my nears and dearones, who provided moral help from time to time especially Shaheed Bhai Amrik Singh, S. Harminder Singh Sandhu, Dr. Bhai Harbans Lal (U.S.A), Dr. Harjinder Singh Dilgeer (England), Dr. Awtar Singh Sekhon (Canada), S. Surjit Singh Chhaduri (Belgium), S. Saran Singh IAS, Retd (Kolkata), Late Dr. Kharak Singh (Chandigarh), S. Jagjit Singh Dardi (Patiala), Dr. Suba Singh (Amritsar), Late Giani Sant Singh Bhatpuri (Father) Sd. Sushil Kaur (Mother). Dr. Misher Singh Wazir, Dr. Kirat Singh Inqulabi (Kashmir). Dr. K.S. Bajwa, Dr. Gurmail Singh, S. Jaitegh Singh Anant (Canada), S. Amarjit Singh Chawla, S. Rajinder Singh Mehta, Late. Dr. Akhtar Hussian Akhtar (Lahore), S. Gurcharanjit Singh Lamba (Editor: Sant Siphai), S. Joginder Singh (Editor : Spokesman Daily). Above all, I would like to record my gratitude to my small family, without her help I would not have been able to Complete my treatise.

Akal Sahai

Jasbir Singh

FOREWORD

S. Jasbir Singh Sarna is one of the most prolific Sikh authors of our times. He resides away from Punjab, but he continues to live with the message of Sikhism. In a sense, he represents a diasporan Sikh within India, but out side Punjab. He writes in Punjabi and English and he has so far around twenty eight books to his credit, many of them are dealing with the Sikh history and culture, religion and environment. He is a good poet and his earliest collection of poetry was published in 1980. It was in Punjabi and its name is 'Sabadnamah'. Later on his few volumes of essays were brought out.

But S. Sarna is most widely known for his pioneering study on the history of the Sikhs in Jammu and Kashmir, it is based on his critical analysis of different categories of sources available in Punjabi, Urdu, Persian, Kashmiri and English languages.

S. Sarna has to his credit a few important works on the history and religion of the Sikhs. His 'Sikh Shrines in Jammu and Kashmir' (1994). It was later on printed in Punjabi, but he had made certain revisions in its text (2005). His monogram on the history of the 'Sikh Students Federation' is another significant contribution of S.Sarna.

He resides away from Punjab. But his love and association with Punjab continues to reach new heights in his recent writings. I regard him a front ranking creative author and a critical student of Sikh history. I am sure that he would continue to make many more invaluable contributions in the coming years of his life.'

Dr. Himadri Banerjee

27 Sept. 2011

Formerly
Guru Nanak Professor of Indian History
Deptt. of History,
Jadavpur University, Kolkata

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Maharaja Dalip Singh Partook of Khanda's Pahul' (amrit; consecrated drink) at Aden!

Whenever Shere-Punjab Maharaja Ranjit Singh went on a military expedition or to conquer a new territory, he, first of all, would seek Guru Granth Sahib's refuge and support. Whatever victory he achieved, he used to attribute to Akal Purkh's (God's) grace. So much so, when he put his signatures in a 'Signature book', he wrote down- Waheguru is helpful- Ranjit Singh.

Royal Feast in the Shalimar Garden:-

Maharaja Ranjit Singh's youngest son (Maharaja) Dalip Singh was born on 4th September, 1838. With his birth, Maharaja Ranjit Singh's glory also started fading. In November 1838, Maharaja Ranjit Singh met Lord Auckland at Ferozepur. Maharaja Ranjit Singh hosted a royal banquet in the Shalimar Garden in his honour. Historians opine that it was at this feast that English officers mixed some poisonous substance in his drink owing to which Maharaja health started deteriorating gradually. While rummaging through the pages of history it becomes quite evident that Prince Dalip Singh did not partake of the 'Khanda's Pahul' (Consecrated drink or baptismal nectar) when he was living at Lahore. At that time, every Sikh who was expected to take to arms in defence of Sikh pride and power, partook of 'pahul', (consecrated drink) at once. Children of the Sikh families who were committed to take to arms or sword in defence of Sikhism and Sikh power, used to partake of 'Khanda's Pahul's at an early age. Those of the Sikhs who were not to take part in fighting were not required to partake of Khanda's Pahul right from the

days of Guru Gobind Singh. For the sons of the Sikh Rajas (rulers), it was compulsory to take to sword. Therefore, they used to partake of Khanda's Pahul' at an early age.

Entry of non-Sikh practices:-

Although historians make a mention of the observance of traditional Sikh practices by Maharaja Ranjit Singh, yet it was during his time that non-Sikh traditions and practices had started gaining ascendancy. In the Lahore court, there were a series of murders, one after the other. In this upheaval, Maharani Jind Kaur failed in her duty to impart Sikh teaching to her son.

After the establishment of Sikh Raj in Punjab, hundreds of Brahmins kept immigrating here from other states and embracing Sikhism by partaking of Khanda's Pahul'. Historian Alexander writes that during Maharaja Ranjit Singh's rule every year, 5000 persons embraced Sikhism after partaking of 'Khanda's Pahul'.

Dalip Singh Cheated:-

The Bhairawal treaty was signed on 16th December, 1846 and in March 1849, the Britishers annexed Punjab. The Christian rulers started preaching their own faith at the cost of Sikhs and Sikhism. The first attack was made after separating Maharani Jind Kaur from her son. How could young, innocent and tender-hearted Dalip Singh fathom the pitiable state of his mother? The second attack was made by taking him away from his motherland. Dr. Logan was made Dalip Singh's guardian and they were sent to Fatehgarh on 21st December, 1849. Only those were sent with Dalip Singh as were tested and tried and about whose faithfulness, there was absolutely no doubt. At first, nobody was prepared to go with young Dalip Singh. At last a Brahmin agreed to go with him. He knew that he would be sent back in six months. Majority

of those who agreed to go with Dalip Singh were Muslims. Neither any 'Granthi' (Sikh priest) nor a volume of Sri Guru Granth Sahib was sent with the Maharaja. One Brahmin named Bhajan Lal was appointed as his tutor who was an old student of Mission School and was a staunch Christian at heart. This new tutor did his duty of urging the Maharaja to adopt Christianity. He being a Brahmin, his knowledge about Sikh religion, philosophy, history and traditions and practices was practically nil.

Preparations for sailing to England:-

Lord Dalhousie wanted to send Maharaja Dalip Singh to England within two years so that, while in Lahore, he might not entertain an ambition to take back the Sikh Raj. Maharaja was physically kept at a distance from the Sikhs. Lord Dalhousie wanted that he should be separated from his faith and his people. Lord Dalhousie regarded the Maharaja's turban as the biggest obstacle. On 4th August, 1852, Lord Dalhousie instructed George to change the Maharaja's outward appearance of glory (turban). Maharaja had already been betrothed to the daughter of S. Chattar Singh of Attari. Lord Dalhousie wrote to Dr. Logan, "The Maharaja's marriage is the most disturbing factor for us. I do not wish him to be married into a Sikh family." At last they did succeed in their mission. On June 12, 1864, Maharaja Dalip Singh was married to Miss Bamba Mueller, a student of the Mission School. In this way, the Maharaja contracted a relationship with the Christians as desired by Lord Dalhousie.

Embracing Christianity:-

Lord Dalhousie wanted to send Maharaja Dalip Singh to England after converting him to Christianity. He instructed Dr. Logan that on reaching England, the Maharaja should quietly

be converted to Christianity, but his name should remain unchanged. The Maharaja started living in the company of his tutor Bhajan Lal (Brahmin) and his Christian friends. Bhajan Lal started teaching him a chapter from the Bible daily. Although the Britishers claim that Maharaja Dalip Singh embraced Christianity voluntarily, yet it is very difficult to believe that a 12- year old innocent young boy took the decision of becoming a Christian independently. I think that, in order to find out the truth, historians will have to examine the writings of Lord Dalhousie, Henry Lawrence and Sir Dr. Logan carefully. This remains a fact that the Britishers deprived Dalip Singh of education in a good school or university so that his intellect might not develop and grow fully. He was not permitted to meet intellectuals either. He was permitted to meet only Queen Victoria and the royal family. By building a boundary wall around the Maharaja, the English thoroughly exploited him. There is a reference in history that on 8th December, 1850 Mr. Campbell got news through Master Thomas Scott that the Maharaja wanted to become a Christian. When this news reached Lord Dalhousie, he was overjoyed. Bhajan Lal presented a copy of the Bible to the Maharaja. Now the Maharaja had started eating and drinking also with his companions. Although the Maharaja had been living with Europeans and Christians since 1850, yet he had still not given up his Sikh appearance and living style. Though Dalip Singh stuck to his Punjabi eating habits, yet for the first time, it was on the Christmas of 1851 that he took food with Lord Dalhousie and his wife on the same table. It had already been settled with Mr. Cooper that on Christmas day, he (Lord Dalhousie) would take food with the Maharaja.

Maharaja Dalip Singh had beautiful long hair. Then, a time came when he was deprived of his hair. History says that he

presented his hair as a gift to Lady Logan. On 8th March, 1853, the Maharaja became a Christian. The change-of-faith ceremony was performed in a very simple manner, in accordance with Lord Dalhousie's instructions. This ceremony was kept so secret that even neighbours could not have an inkling of it. This ceremony was duly registered. It was signed by Col. Alexander, Lady Logan and Mr. Myse. Maharaja's dear attendant Jawand Singh was also made to sign on this change of religion documents. Many, including Frederick Curry congratulated him.

Reaching England:-

Maharaja Dalip Singh was to come of age on 4th September 1854, and Lord Dalhousie was keen to send him to England before that date. The Maharaja too wanted to study at a good school or university in England. When the Maharaja was going to leave for England Lord Dalhousie gifted him a copy of the Bible and said, "This is the best of all the gifts and I have given this gift to my own children also. This is the secret of all joys in this world." The Maharaja left for England on 19th April, 1854 and reached there by the end of May. There he was kept at Elwin Estate. In England, he was neither admitted to any school or university, nor did he get the company of good people. In England, he received such a cruel and humiliating treatment that after August 1883, he rebelled against the English and the Christians.

Returning to Sikh fold:-

Maharaja Dalip Singh now started regarding the English and the Christians as his enemy. He realized the mistake of embracing Christianity at an early age. Although the English succeeded in converting the Maharaja to Christianity in his childhood, yet they did not succeed in alienating him from his

glorious heritage. The Maharaja wanted to live among his own people in Punjab and Delhi in the true Sikh form, with a turban on his head. Maharaja mind kept wandering in the glass palaces of Suman Burj at Lahore Fort, where he had spent wonderful moments of his life. While living in England, he often wished to adorn the walls of his house with the picture of the Lahore Fort. He had not at all forgotten that he was the son of the most powerful Indian Maharaja. His mother, Maharani Jind Kaur lived with him in England for two years- from 1861 to 1863. During these two years, she acquainted her son with the proud heritage of Sikhs and the Sikhs history to such an extent that he decided to return to the faith of his forefathers. S. Thakur Singh Sandhawalia too visited England in 1884-85 and stayed with Maharaja Dalip Singh for about nine months. He was Maharaja Dalip Singh's cousin also. He read out to him from Sri Guru Granth Sahib and also acquainted him with Sikh history. He put this idea into his mind, "You were a King and shall remain a King." He also assured him that he would make him meet his own people and that the whole of Punjab loved him. He had obtained permission of the High Priests of Sri Darbar Sahib, Amritsar also that Maharaja Dalip Singh could return to the religion of his forefathers. One morning, when Maharaja Dalip Singh got up, he said to Thakur Singh, "Make me a Singh by administering to me 'Khanda's Pahul' (consecrated drink, or baptismal nectar) because at night I had a glimpse of Sri Guru Gobind Singh Sahib who commanded me to become a 'Singh'."

Correspondence with heads of states:-

Maharaja Dalip Singh started having correspondence both with the countrymen and the Sikhs. The substance of all these letters was: "I have returned to the religious faith of my forefathers

(i.e Sikhism) and shall partake of Khanda's Pahul' soon." His complete faith in the Satguru also finds expression in this correspondence. Pardon too was sought from the Khalsa. In one such letter, there is mention of partaking of 'Khandas's Pahul.'" Such letters were received by S. Sant Singh, Bhai Gurmukh Singh, professor, Oriental College, Lahore etc. News stories to this effect appeared in the Tribune of Lahore dated 17th April, 1886.

Partaking 'Khanda's Pahul' in Aden:-

On 21st April, 1886, Maharaja Dalip Singh, alongwith his family, reached Aden. S. Thankur Singh alongwith another Singh had already reached there. When Maharaja Dalip Singh came to know to S. Thakur Singh's presence, he got ready to partake of 'Khanda's Pahul.' But the British Resident did not let the two meet each other. At last when the Maharaja sent an application to the Governor General, he was granted permission. The government did not want to interfere in a religious affair because in 1858, Queen Victoria had declared complete religious freedom. But the government viewed every action of the Maharaja from a political stand-point. In 1883, the govt. had not permitted the offerings made by the Maharaja [through his purohit (priest) to be sent to India.

'Ardas' (Prayer) at Sri Akal Takhat Sahib:-

When the Governor Genreal was fully convinced that it was only a religious ceremony, he permitted the offerings for Sri Akal Takhat, Darbar Sahib, Amritsar, and the 'Samadhs' (shrine raised over the ashes of a deceased person) of Maharaja Ranjit Singh and Maharaja Mahan Singh (at Lahore and Gujranwala) to be sent to India. The following 'ardas' (prayer) was offered at Sri Akal Takhat Sahib. "The 'maya' (money) has been sent by

Maharaja Dalip Singh for 'Karah Prasad'. May Waheguru bless him with good health and Sikhi!" This news sent a wave of joy among the Sikhs. Rumours became rife in Punjab. The secret political report sent to the government on 24th April, 1886 said that Baba Khem Singh (Rawalpindi) and Baba Sujan Singh Una (Hoshiarpur) would attend the ceremony of partaking of 'Khanda's Pahul' by the Maharaja. Many of the Sikhs in Punjab were quite active in finding out where the ceremony would be held- at Amritsar, Abchal Nagar or Anandpur Sahib. Many of them wanted to be present on this occasion. Ferozepur Sikhs said that the Maharaja would come to Amritsar. All this was mentioned in the secret report.

Partaking of 'Khanda's Pahul':-

It was at Aden that Maharaja Dalip Singh partook of 'Khanda's Pahul' on 25th May 1886 and became a 'Singh'. On this occasion, S. Thakur Singh and his fellow Singh played an important role. Alongwith him were also present S. Roor Singh Jat, Kuhali (Amritsar) and S. Jawand Singh Rurki (Lahore). Services of two other Singhs were also utilized for performing this ceremony. They had reached Aden in a cargo ship. The British Resident kept himself away from this ceremony and did not create any hurdles in the ceremony of administering 'Khanda's Pahul' to Maharaja Dalip Singh by the Five Singhs. After becoming a duly baptised Singh, his normal needs also increased. Maharaja Dalip Singh gave a memorandum to the British Resident in which he detailed his needs-one Sikh Priest (granthi), a sewadar (attendant) for the volume of Sri Guru Granth Sahib, two cooks, two bearers for serving tea, food etc. three washermen, one tailor, one sweeper and eight riflemen. The Resident felt that the tailor, washerman and sweeper could be recruited locally, but all others

could be brought only from Bombay. The government had also to take this decision as to whether or not a granthi Singh (Sikh Priest) and sewadar (attendant) for Sri Guru Granth Sahib were to be provided to the Maharaja. The government was of the view that the recruitment of a granthi (priest) and Sewadar (attendant) was the personal affair of the Maharaja. He could employ Sikhs of his liking but they could not go anywhere without the permission of the government. The govt. was not willing to allow the Maharaja to stay at Aden for a longer period. It wanted to despatch him quickly either to England or Egypt. Maharaja's conscience did not allow him to go back to England. Therefore, he decided to go to France.

Maharaja Dalip Singh kept his headquarters in Paris and he renounced his British citizenship. On 10th January, 1887 in Pondicherry, Maharaja Dalip Singh announced the setting up of his govt. in exile. S. Thakur Singh was made its Prime Minister. Thereafter, S. Thakur Singh, leaving behind his family and a confidant, successfully reached Pondicherry from where he could remain in touch with the Maharaja. At that time, Pondicherry was a colony of France and did not come under the British rule. The British Govt. regarded S. Thakur Singh's contact with the Maharaja as dangerous. Lord Cross, Secretary of State for India instructed India's Viceroy Lord Dufferin to keep a strict watch on the Sandhawalia Sardar. In his letter of March 9, 1887, he writes, "I am not worried about Dalip Singh. We are keeping a close watch over his activities to the extent possible, but I do not regard the man in Pondicherry as good. We cannot stop him from meeting Dalip Singh, if he so desires". From Paris, Maharaja Dalip Singh issued many significant proclamations regarding his coronation. (See Appendices II, III, IV)

Travel to Russia:-

Maharaja Dalip Singh's partaking of 'Khanda's Pahul' sent a wave of joy among the Sikhs. Every Sikh living in Punjab regarded the Maharaja as a true Sikh and owing to Guru Gobind Singh's prophecy, they had started considering Maharaja Dalip Singh as the true leader. For the fulfilment of his mission, the Maharaja went to Russia on 18th September, 1887. The Maharaja lived there (in Russia) for one year and eight months. But he did not succeed in his mission there because his two special friends Mr. Metcaulf and S. Thakur Singh Sandhawalia had passed away during this period. The Maharaja wanted to enter Punjab via Russia but this plan did not materialise. At last the Maharaja returned to Geneva from where he wrote several letters to the Sikhs and his countrymen in which he made mention of Guru Gobind Singh's prophecy. Maharaja Dalip Singh believed that according to the Tenth Guru's prophecy, the rule of truth would be re-established. In the application, he presented to the Czar of Russia, he affirmed his claim over Punjab. In Russia's Department of Ancient Manuscripts, many important documents of Maharaja Dalip Singh are still lying safe and secure.

Final Resting-place:-

While engaged in this struggle, at last, Maharaja Dalip Singh fell ill. Owing to paralysis, his health worsened day by day, Finally on 23rd October, 1893, he died at the Great Hotel, in Paris. He was a Sikh by birth and he died as a Singh. Like an orphan, he went to eternal sleep in an alien land. He did not get a piece of land in his own country. His son buried him in the Church courtyard beside the graves of other members of the family. The Tribune of Lahore wrote: "Our Dalip Singh, your country can only lament your passing away."

How did the Koh-i-noor diamond come into the hands of the Sikhs?

The Koh-i noor is the most talked-about and precious diamond in the world, 'Koh-i-noor' literally means 'mountain of light'. This famous diamond has many legends attached to it. According to Hindu mythological tales, this diamond had been associated with Karan, the king of Anga, who ruled in 3000 BC.

This diamond, after remaining in obscurity for a long time, finally came into the hands of Hindu King Vikramaditya of Gwalior. Vikramaditya had fought alongside Sultan Ibrahim Lodhi in the first battle of Panipat. On the day of victory itself, Babar sent his son Humayun alongwith his forces to Agra (the Capital of the Lodhis). Reaching there, he laid a seige on Agra.

Ibrahim Lodhi had already been killed in the battle at Panipat. Humayun faced on resistance and easily entered Agra alongwith his forces. When he was entering the Agra Fort alongwith his victorious army, women of the royal household offered him precious pearls and diamonds and prayed that their lives be spared. It was here that an elderly woman of the royal household offered him a small box and requested him to spare her life. When Prince Humayun opened the box, he saw the peerless diamond 'Koh-i-noor' with his awe-inspiring brilliance.

During the Mughal Rule:-

After installing military administration in Delhi, Babar reached Agra in 1526. As soon as he reached there, Humayun came into his presence and offered him the 'Koh-i-noor'. Babar was pleased with him and returned it to him as a gift. Before

coming into the hands of Humayun, the history of this diamond had been recorded. History tells us that Sultan Allauddin Khilji got it from the 'Raja of Malwa' in 1304. How did it go back to the Hindu rulers of Gwalior? History is silent on the point.

After the first battle of Panipat, with the establishment of Mughal rule in India, the Koh-i-noor diamond went into the hands of Zaheer-ul-din Babar, the king of Kabul. For two hundred years, this diamond remained with successive Mughal rulers- Humayun, Akbar, Jahangir, Shah Jahan and others. History also mentions that it remained with Shah Jahan's wife Mumtaz Mahal also for some time.

In 1739, when Persia's notorious marauder Nadir Shah plundered Delhi, he robbed all the pearls and diamonds from Aurangzeb's weak successor Mohammed Shah. These included Koh-i-noor also. Nadir Shah took it to Afghanistan. It was Nadir Shah who gave it the name of 'Koh-i-noor', which is the most popular name for it. Babar and Traverner had given it different names. It was for the first time in history that a diamond had been given a special name.

After Nadir Shah's death:-

Nadir Shah was murdered at Fatehbad (Khurasan) in the year 1747. After his murder, his nephew Ali-Kuli-Khan (or Ali Shah) ascended the throne, and he inherited the Koh-i-noor diamond. Later, Ali Shah was blinded and then beheaded and in this manner, the diamond reached the hands of his successor Shah Rukh Mirza (Nadir Shah's grandson). Afterwards, Shah Rukh was made a prisoner by Agha Mohammed who tortured him mercilessly and sought the custody of Koh-i-noor diamond. In 1751, Shahrukh Mirza gave the diamond to Ahmed Shah Durrani in appreciation of latter's services. After Ahmed Shah's

death, it came into the hands of his son and successor Taimur Shah. Taimur Shah died in 1793 and then this diamond came into the possession of his elder son Shah Zaman. To have his diamond for himself, Shah Mahmud blinded his brother Shah Zaman and deprived him of the throne, but the latter kept the diamond with himself. Then this diamond reached his third brother Shah Shujah.

Diamond's weight:-

Before passing through the hands of Rajas, Maharajas, foreign invaders, kings and emperors for many centuries, this diamond weighed 1000 carat. In 1665, French merchant and Jeweller Traverner recorded its weight as 279/9/16 carat. This weighing was done in the presence of Emperor Aurangzeb. Traverner named it 'the great Mughal Diamond'. It has also been called the 'Matchless' or 'Babar Diamond' also, which fact finds mention in 'Tuzak-e-Babri' also.

In 1852, this diamond was cut again in London. Eight thousand pounds were paid as labour for cutting it. A famous lapidist Woor Sanger was called. He spent 38 days on the job and the diamond's weight came down to 106/1/16 carat. A London jeweller Gerald cut it from 186 carat to the present Kohinoor weighing 108.93 carat.

How did it come to the Sikhs?

When with Satguru's grace and through continuous struggle of the Khalsa Panth, 'Sarkar-e-Khalsa' was set up in Punjab, Maharaja Ranjit Singh subjugated Kabul and Kandhar in Afghanistan too. Ahmed Shah Durani's successor Shah Shujah accepted Maharaja's suzerainty. Diwan Mohkam Chand brought this former king of Kabul to Lahore in March 1813. In view of his position, Kanwar Kharak Singh was sent to Shahdra to receive him.

In Lahore, Mubarak Haveli was reserved for lodging Shah Shujah. First, the king kept dilly-dallying, but his wife Wafa Begum promised to hand over this diamond. For sometime, Shah Shujah evaded handing over of the diamond. Maharaja Ranjit Singh subjected him to various types of inconveniences and warned him that he would be separated from his family and imprisoned in Gobindgarh Fort at Amritsar. Shah Shujah's wife had promised to hand over the diamond in return for sparing her husband's life.

On June, 1813, Maharaja Ranjit Singh sent Bhai Gurmukh Singh, Fakir Azizuddin and Jamadar Khushal Singh to procure the rare diamond from Shah Shujah. Shah Shujah sent them back saying that the Maharaja should himself come to receive the diamond. When Maharaja Ranjit Singh got the news, he was delighted and riding his horse and accompanied by his forces and carrying Rs. 1000 in cash, he set out for Mubarak Haveli. The Afghan king received the Maharaja with great respect and honour. They were in conference for about one hour. At last, the Shah brought the diamond and handed it over to Maharaja Ranjit Singh. A declaration of mutual friendship was made.

When the Maharaja sought to know its price, the latter replied, "Its price is 'stick' (that is force). My forefathers acquired it in this manner. You too have got it from me by inflicting body blows on me. When a ruler more powerful than you comes, he will take it from you in this very manner only." The Maharaja did not take it ill and returned after putting the diamond in his pocket. Back to the palace, the Maharaja summoned a royal 'darbar' and to celebrate the acquisition of this precious diamond, the entire city was illuminated. Along with two other diamonds, the Maharaja used to tie it on his arm on very special occasions. This diamond remained in the Lahore royal treasury till 1849. After Maharaja Ranjit Singh's death, when Kanwar Kharak Singh

and Kanwar Naunihal Singh were killed under a deep-rooted conspiracy, Sher Singh was made the Maharaja of Punjab by ignoring the claims of Chand Kaur. This rare diamond came into his hands thus.

Over to England:-

As a result of the deep-rooted conspiracies, when the English successfully accomplished diplomatic task of including the Punjab in their empire, they, at the same time, put up the pretence of making minor Maharaja Dalip Singh the ruler of Lahore on his attaining the age of 18 years. At that time, alongwith Lahore royal treasury, the English deceitfully took away Maharaja Dalip Singh to England. They also took away the Koh-i-noor diamond, the royal chair and many works of art relating to the Sikh Raj. Before being taken away to England, the Governor General first took away the entire treasure to Bombay in the year 1850. There it was handed over to Lt. Col. C.B. Maxon and Capt. Ramsay who took it to Europe. Reaching Europe, the Sikh treasure was entrusted to the Board of Directors, and finally they presented this to the British Queen. For the first time, it was exhibited in London at the first big exhibition held in 1851.

Its present location:-

First this diamond was prepared for the coronation of the British Queen Mary. For the second time, in 1937, on the occasion of the coronation of George VI, this diamond alongwith 2800 other diamonds was fixed in the crown of the Queen Mother (Mother of the Present Queen Elizabeth). Now-a-days, it is exhibited in England's Tower of London amidst very tight security. Other Royal crowns of the Royal family have also been placed alongside this diamond. A few years ago, this diamond had been

displayed in the 'Crystal Palace'. Placed in the centre of 2800 small diamonds, it offers a thrilling experience and glittering view.

Demand for its return:-

From time to time, demand for the return of the 'Kohinoor' as well as the Royal Sikh treasure and other works of art continue to be made from the British Govt. During the last few years, Members of Indian Parliament too had demanded the return of this important Sikh treasure. On the occasion of the celebration of bi-centenary of Maharaja Ranjit Singh's coronation, this demand was made in the newspaper in a very befitting manner. But the British Govt. shows calculated indifference to this demand.

Where is Guru Gobind Singh's Crest Now?

Guru Gobind Singh Ji used to wear a beautiful crest on his turban. For this very reason, Guru Sahib is often remembered by the appellations of 'Kaligidhar' or 'Kalgiwala' (one bearing a crest). About the meaning or definition of 'Kalgi', it is written in 'Gurshabad Ratnakar Mahan Kosh': 'A plumed ornament studded with precious jewels which Indian Kings and Rajas wear on their head. Similarly, about 'Kalgidhar' is written : "Sri Guru Gobind Singh who used to wear a remarkable 'Kalgi' (Crest) on his head.' Similarly in the Punjabi Dictionary (Vol.I) published by the Language Department, Punjab, about 'Kalgi' it is written: 'An ornament of pearls and plumes which Kings wear on their turban. 'Kaligidhar': Guru Gobind Singh Ji who wears a crest on his head; and Kalgiwala: Guru Gobind Singh Ji Kalgidhar.

In Sikh history, it has been mentioned again and again that Guru Gobind Singh Ji used to wear a crest on his turban. When, in 1705, on the insistence of the Sikhs, Guru Sahib agreed to leave Anandpur Sahib, the forty Singhs who had pledged to remain with Guru Sahib and embrace martyrdom, only seven of them were left in the 'garhi' (samll frot). Guru Sahib gave his word to leave Anandpur Sahib on the night of 5-6 December, 1705. This was the most terrible battle in Sikh history. On the night of 5-6 December, Bhai Nabi Khan and Ghani Khan, sons of Bhai Nihang Khan's aunt Mrs Usri brought Mughal army's blue apparel for the Guru. They requested Guru Sahib to put on disguise but Guru Sahib declined to do so. At this, the Singhs present there passed a 'Gurmata' (resolution) ordering Guru Sahib to put on disguise,

which order Guru Sahib had to obey. At that time, in the fortress, there were only seven 'Singhs' with Guru Sahib. On their insistence, Guru Sahib changed his garb and got ready to leave. Only two Singhs were ordered to remain in the fortress - Bhai Sangat Singh Chhabha and Bhai Sant Singh Bangeshri. Bhai Sangat Singh being a great warrior, was one of Guru Sahib's special Sikhs. Besides, he resembled Guru Sahib.

Guru Sahib gave his attire to Bhai Sangat Singh to put it on and place the 'crest' on his head so that the Mughal forces might be duped. The remaining five Sikhs - Bhai Daya Singh, Bhai Man Singh, Bhai Ram Singh and Bhai Daya Singh purohit were asked to leave after him.

Now only Bhai Sangat Singh Chhabra and Bhai Sant Singh Bangeshri were left in the fortress. On the morning of 8th December, 1708, when the Mughal forces once again launched a fierce attack on the fortress, both the Singhs embraced martyrdom while fighting. On seeing Bhai Sangat Singh's attire crest, the Mughal Commander was misled into believing that they had killed the Guru of the Sikhs. Bhai Sangat Singh's head was severed and sent to the Governor of Sirhind. In this manner, Guru Sahib's sacred crest fell into the hands of the Mughals. From the Mughals, how did it reach Maharaja Ranjit Singh's 'Tosha Khana' (treasure house)? No account is available in this regard.

In 1849, Punjab came under the control of the British. According to 'Gurshabad Ratnakar Mahan Kosh' Lady Logan herself writes. "When the English gained control over Lahore, my husband Dr. J.S. Logan took charge of Maharaja Ranjit Singh's 'Toshakhana' after preparing a complete list. At that time, the crest of the Tenth Guru was very much there." Bhai Kahan Singh Nabha writes: "It is not known how the 'crest' came into the hands of Maharaja Ranjit Singh and where it is now."

This fact is corroborated by other historical documents also that Guru Sahib's crest was there in the 'tosha Khana'. When Dr. Logan took charge of the Lahore Tosha Khana (Treasure house), it contained the Kohinoor diamond, silver pitchers, Guru Gobind Singh's crest, Guru Sahib's weapons, Kashmiri shawls, cloaks, Maharaja Ranjit Singh's gold chair, Kabul's Minister Fateh Khan's sword, Iranian warrior Rustam's sword, Maratha ruler Holkar's sword, weapons of the brave generals, Mahan Singh's bridal dress and other rare objects, the details of which are spread over several pages.

In 1849, when alongwith minor Maharaja Dalip Singh, this rare treasure arrived in England, Guru Gobind Singh's crest certainly formed part of it. When four holy weapons of Guru Gobind Singh were brought back to Punjab after 117 years, they included - a shamsheer (scimitar or sword), one Sri Sahib (sword), one barchha (spear) and one 'dae - ahini'. These weapons had been acquired from Lady Adel Brown Lindsay belonging to the family of Lord Dalhousie. But Guru Gobind Singh's crest had not been acquired so far. The English still regard it as a rich hertiage. In Swiss bank too, considerable treasure is lying in the name of Maharaja Dalip Singh's daughter Princess Cathcrine. She died in 1942. In this bank, besides 1,31,883 franks, many royal objects of the Lahore Royal Court are also lying. It was talked about much in the papers in July 1997. Many secret documents are said to be lying in this treasure, which relate to Maharaja Dalip Singh.

It is the primary duty of the British Govt. to return all the objects of the Sikh treasure, including Guru Gobind Singh's crest, to the Sikhs.

Chhota Ghalughara (Smaller Holocaust)

A large number of Sikhs had come to pay obeisance at Gurdwara Rori Sahib, Emnabad. They were feeding their sheep and horses outside the gurdwara. The Sikhs had been without food for many days. Emnabad's Military Commander Diwan Jaspat Rai came with his army and ordered all the Sikhs to leave the town immediately. The Singhs argued that they had not taken their food for many days and would leave in the morning after spending the night. At this, Jaspat Rai attacked them with his army. The Sikhs resisted the attack. A Sikh by the name of Bhai Nibo Singh climbed on Jaspat Rai's elephant and beheaded him. Seeing their commander beheaded, the army went into disarray, and the Sikhs looted the town of Emnabad. Gosain Kirpa Ram (Bidook) bought Jaspat Rai's head for Rs. 500 and then cremated him. Bhai Rattan Singh had described the incident in the following words.

‘The day the Singhs killed Jaspat Rai, their poverty was gone. Emnabad town broke down, which the Khalsa looted thoroughly. It had a rich treasury, which fell into the hands of hungry Singhs, Then they ruled like rulers, and Kings’.

(Panth Parkash, P.389)

When Diwan Lakhpat Rai came to know about his younger brother's death, he was mad with rage. He placed his turban at the Nawab's feet and said, “Until I finish off the Sikhs completely, I will not tie my turban.”

This vow was taken by the Khatri, ‘I will kill the Sikhs this very moment’.

On hearing this utterance, the Nawab said, 'All expense on this score shall be mine.' (*Ibid*)

A delegation of sensible Hindus, comprising Diwan Kaura Mal, Diwan Lacchi Ram, Diwan Surat Singh, Bhai Des Raj etc. led by Gosain Jagat Bhagat met Lakhpat Rai and requested him not to shed the blood of innocent Sikhs and that too on the sacred Monday of 'Amavas' (moonless night). But he did not listen to their pleas.

By the beat of the drum, it was proclaimed that none should utter the word 'Guru' and he who did so would be put to death. Many volumes of Guru Granth Sahib were collected and dishonoured. The holy tank of Amritsar was filled up. After meeting Lahore's Mughal Governor Yahya Khan, Lakhpat Rai mobilised Lahore's forces and alongwith the rulers of Multan, Jalandhar and Bahawalpur and Hill Rajas, they built a crusade' against the Sikhs.

First of all, Lakhpat Rai caught the Sikhs residing at Lahore and killed them. This mass killing started on 10th March, 1746. Thereafter, Lakhpat Rai, alongwith his forces and artillery, set out to hunt the Sikhs in Kahnuwan's 'Chhambhs' (shallow lakes or ponds) [at a distance of 15 kms from the present day Gurdaspur] and jungles.

Laying siege of the entire Kahnuwan lakes and jungles, he started searching for the Sikhs. The Sikhs too continued marching as per their own military strategy and at last, they headed for the mountains in the north. The Singhs crossed the Ravi and many of them set out for the heights of Basohli (Distt. Kathua, Jammu-Kashmir). These groups mostly consisted of women, children and old men, who moved like a caravan. Here they were besieged and they suffered considerable damage at parol, Kathua, Basohli and Jammu. Some Singhs after slaughtering the enemies, went

towards Kiratpur. Crossing the Beas and Sutlej, many Singhs reached the Malwa region. Many made their dwellings in the Lakhi jungles. About 7000 Sikhs were martyred here and 3000 were captured. This is the happening of May 1 and 2, 1746.

The Sikh leaders studied the situation carefully and formed two groups. Many of them who were on foot, reached Kiratpur via Kangra and Mandi. They suffered heavy losses in four months. The other group consisted of those on horseback. Breaking through the enemy siege and slaughtering them, they kept on crossing the river. The groups under S. Kapur Singh S. Jassa Singh and S. Sukha Singh kept on fighting with swords and spears against the Lahore forces. In this fight, both Lakhpat Rai and Yahya Khan lost a son each. When S. Sukha Singh charged towards Lakhpat Rai's elephant with the object of beheading him, a cannon ball hit his leg. He tore his turban to bandage the wound and keep his bones intact. At that very moment, S. Jassa Singh Ahluwalia came to his help and piercing through the enemy lines, they reached the safety of jungles. At night, S. Jassa Singh and S. Sukha Singh addressed the Singhs with great feeling and emotion. It was the new policy of the Sikhs which infused a new spirit among them even though they were hungry and were equipped with ordinary weapons. It was the result of the Sikh guerilla leaders' farsightedness and martial spirit that the Singhs attacked Lakhpat Rai's camp at night and took away their weapons and horses. Next morning they crossed the river by making a boat bridge where the water was shallow. They marched towards Hargobindpur and crossing the Beas, reached the Doaba region. Here they engaged themselves in many skirmishes with the forces of Adeena Beg who enjoyed the support of the Lahore court. This group of about 5000 Singhs reached the Malwa region in June 1746. In this holocaust, about 10000 Sikh men, women and

children got martyred. Three thousand of them had been taken prisoner and were massacred at Lahore's Nakhaas, Ghora Mandi and Delhi Gate. Now Shaheed Ganj had been erected there. In Sikh history, this terrible massacre is described as 'smaller holocaust'. (The bigger holocaust took place sixteen years later, on 5th February, 1762) The leaders of the remaining 5000 Singhs were sent to various districts in Punjab. By making fresh recruitments, thousands of Sikhs were gathered for launching a renewed struggle.

On 30th March, 1747 the Singhs organised a 'Sarbat Khalsa' in the holy city of Amritsar and passed a 'gurmata' (resolution). They also constructed the strong fort of Ramrauni in Amritsar.

Two Historic Volumes of Guru Granth Sahib in Kashmir

During the course of third Udasi from 1515-1517 C.E., Guru Nanak Sahib visited Kashmir. From Baltal, following a dangerous snow covered mountainous route through Pahalgam, Amarnath and Ashu Muqam, Guru Sahib reached the city of Mattan. Mattan has been very famous for the ancient ruins of Martand and connected springs. It is here that Guru Nanak had a meeting with Pandit Brahm Dass and Kamal Faqir.

The Sunehri (golden) Bir at Mattan Sahib:-

Gurdwara Nanaksar Mattan is situated near Anantnag at a distance of 57 kms from Srinagar. Guru Sahib had stayed at *Machh Bhawan* near connected springs. In the midst of the springs was a big stone platform on which Pandit Brahm Dass met Guru Sahib. It was here that Pandit Brahm Dass shed his pride and he became Guru Sahib's Sikh (Disciple). At Guru Sahib's command, he set up a Dharamsala. The word Dharamsala can still be found written in revenue records. The building of this Gurdwara was constructed in 1766 C.E. by S. Gurmukh Singh, special member of Afghan Governor Nur-u-din Bazmi's Cabinet. In 1821 C.E., during Khalsa Raj S. Hari Singh Nalwa, Governor Kashmir had got seven small gurdwaras constructed on three sides of the connected springs, where seven volumes of Sri Guru Granth Sahib were installed and opened daily. About seven dozen rooms were also constructed with these gurdwaras.

During Dogra Maharaja Partap Singh's reign (1905-1909),

these seven gurdwaras were demolished as part of a deep rooted conspiracy. On the stone platform in the midst of the springs was constructed a temple in 1914. The Sikhs had to construct a gurdwara on the right side of the spring, near the sun temple. According to *Mahan Kosh*, this historic gurdwara had a jagir (cash grant) of Rs.50/- attached to it, which was stopped during Dogra rule. The Kashmiri pandits regard this gurdwara as their property; because of this reason, there have been many quarrels over it and the Sikhs had to launch an agitation also. The case is still pending in the supreme court.

The existence of seven hand written volumes of Guru Granth Sahib in the Gurdwara also go to prove that during Sikh rule there were seven gurdwaras here. In 1962 C.E. some officials of the SGPC Amritsar had come, who took away two volumes of Sri Guru Granth Sahib with them. Now only five volumes of S.G.G.S. are left, which include Sunehri Bir. The SGPC also wanted to take away that Bir, but the local Sikhs did not permit them to do so. These volumes belong to the seventeenth century. Some lines on the first two pages of the Sunehri Bir are written in golden ink and art work is excellent. The beautiful calligraphy of this volume charms every one.

All pages have deep yellow margins and the ink used is jet black. On the last page of this volume is written the numeral 737. The Rag Mala is written at the end. However, the number of pages comes out to be 1472. Two leaves in the middle of the volume carry the same number. The volume is in very good condition. The five volumes have been kept on wooden based *Chowkies*. Once a month, these volumes are placed in the sun and scent is sprayed on them. The SGPC Amritsar should arrange for the safety of these volumes so that precious heritage of the Sikh panth could be preserved.

Persian Script Bir of Guru Granth Sahib:-

Recently, I have traced one Guru Granth Sahib Bir in Persian Script at Srinagar. The volume had a total of 2220 pages. The calligraphy on the first page depicted around the words "*Guru Granth Sahib ji Aad*" was written by Bawa Udham Singh Giani is of fine quality. Date of printing is 1916 C.E., published from Union Press Lahore. On the cover page one more line is seen H.M.D. And Sons, Bhai Darwaza, Noor Mohala, Lahore. The index of the Bani covers 54 pages; inside the number of lines varies from page to page between 19 and 20.

This volume was with S. Kulwant Singh of Balgarden, Srinagar, who respectfully handed it over to S. Surinder Singh Bali of Gundi Village in 2000 C.E., which is still preserved with him. If the SGPC Amritsar takes care of this rare volume and publishes in two volumes the teachings of Gurbani could be disseminated widely.

Amritsar's Incomparable Khalsa College

Khalsa College, Amritsar, a premier institution of northern India, is the hub of religious, cultural, political, social and progressive movement in the Sikh homeland. The founders of this College were inspired by the lofty ideals of the Sikh Gurus. It has passed through a long and colourful period of struggle in order to achieve its present status as the fountain head of dynamic and enlightened leadership for the people. The main aim of its founders was for the achievement of excellence of mind and body through intellectual hardwork and spirit of *Chardhikala*.

Being the nerve centre of the Sikhs for the fulfillment of their religious, social, cultural and political aspirations, its history is the living chronicle of the Sikh renaissance, while remaining the nucleus of the educational and cultural excellence. For over a century Khalsa College has influenced not only the destiny of the Sikh nation but become a nursery of the Sikh lore and literature.

Concept:- By 1885, the Singh Sabha had become a mass movement. Its main aim was to spread literacy among the Sikhs, for publication of The Sikh literature, for the opening of orphanages and the educational institutions for boys and girls. The first and foremost institution conceived by the Singh Sabha movement, and particularly, Sunder Singh Majithia, was to establish a Khalsa College. In those days there were two views regarding its location. One favored Lahore and the other insisted on Amritsar. Sunder Singh Majithia favoured Amritsar. About 101 acres of land were purchased near Kot Said Mahmood, now Known as Kot Khalsa. The foundation was laid by then Lt.

Governor of Punjab, Sir James B. Lyall on March 5, 1892. It was registered as a Society under Act XXI of 1860, on April 4, 1892. Governing Council of Khalsa College consists of 100 members and execution committee constitutes 30 members. Dr. William H. Rattigan become its first president of the council and S. Attar Singh as Vice president on April 3, 1893.

During inception of the College all the sections of the Sikhs, from princes to peasants, came forward. All Sikh farmers contributed six pies per rupee on all land revenue paid by them. The present magnificent building truly came into being as a result of the contribution of the masses.

The architectural structure of the Khalsa College building is one of the most out standing in the country. The layout was drawn by S. Ram Singh, of the Mayo School of Arts, Lahore. The engineer was S. Dharam Singh. Adjacent to Khalsa College are staff quarters, hostels for boys and girls, viz JAV hostel, Nabha, Fairdhot, Hargobind and Jind hostels.

S. Sohan Singh, a young boy of 13 years was admitted as a first student of this College. The admission is open to all students from all faiths, viz Sikh, Muslims, Hindus, Christian, etc. In this way Khalsa College remain secular in character.

In April 9, 1990 Lord Curzon, Viceroy and the Governor General of India visited the College.

The first five principals of the College were Englishmen, including O. Ratigan, J.C. Oman, G.V.Cole. Wadhen (1913-1924) proved as living legend for the students. In 1928 Sirdar Kishan Singh a well known mathematician of his time, was nominated as first Sikh principal. Bhai Jodh Singh become principal in 1936. After that S. Inder Singh, Dr. Harwant Singh, S. Bishan Singh Samundari, S. Sham Singh Kapoor, S. Gurbux

Singh Shergil and Dr. N.S.Soch were principals, the last named is now Vice Chancellor, Guru Nanak Dev University. Dr S.S. Randhawa is currently the principal. Among erstwhile staff members were prof. Kishan Singh, Prof.Gopal Rao, Prof. Narayan Singh, Prof. Teja Singh, Prof. Oman, Prof. Panicliffe, Dr. Puranic, Prof. Sahib Singh; Dr. Roshan lal Ahuja. Principal Sant Singh Sekhon, Prof. Diwan Singh, Prof. Karnail Singh Thind, Prof. Gurdial Singh Phull, Prof. Waryam Singh, Prof. Kartar Singh all leaving an indelible mark on the College and on the educational map of the Punjab.

The Sikh History research Department was started in Khalsa College in 1930 under advice of Bhai Vir Singh. The first head was S. Karam Singh historian. Others were S. Jagat Singh, Dr. Ganda Singh (1931-1950) assembled hundred of priceless books manuscripts, arts, photos for this department. Dr. Kirpal Singh's contribution in its comprehensive reorganization is well known to scholars. There are some 570 manuscripts, including 287 Punjabi, 248 persian, 32 Urdu, 3 Sanskrit, all pertaining to the Sikhs and Punjab History. The special library had 4,726 books, 288 portraits, painting and photographs. arms and arte facts. The department had published more than a dozen books.

Scholars of history from abroad and all over the country regularly visit this department for consultation of manuscripts and rare books for research purpose. Among the distinguished scholars and visitors are Margeurite Randhawa, Jagmohan Tuli, G.R. Gupta, R.S. Mathur, Dr. A.C. Joshi, Mrs. M.J. Zealcy (Poland) Prof. Mohammad Ali (Kabul), E.Rederson (Canada), Faiz Ahmad Faiz, Otto Joseph (Germany) Dr. Ram Gupta, Clinton Jordan (Lahore); Volker Moellar (German), Paul Wallace, Dr. Willam Archer, Dr. C.H. Loehlin, Dr. Owen Cole,

Dr. Alfred Drapes, Dr. Barrier, Khushwant Singh and- not be least, Dr. W.H. McLelod.

Nursery of Sports:- In sports, Khalsa College has achieved remarkable success, especially in hockey, athletics, Shotput, discus throw, wrestling. The players have performed great feats in national and international games, particularly Col. Gumeet Singh, Balbir Singh, Dharam Singh, Prince Khuram, Bakhshish Singh, Harbinder Singh, Inder Singh, Bahadur Singh, Balwinder Singh, Parveen Kumar, Jagraj Singh, Jaspal Singh. Awtar Singh, Isher Singh, Baldev Singh, Narinder Singh, Gurbachan Singh Randhawa. Ajiab Singh, Karam Chand, Manjit Singh, Prem Singh, Mangal Singh, Kripal Singh, Vijay Kumar Billa, Kartar Singh, Bishan Singh Bedi, Davinder Ahuja, Prithpal Singh, Paramdeep Singh, many of them remain unrivalled in their own fields.

Religious Studies:- In 1905, for the betterment of Sikh religious and Sikh heritage, a chair of Divinity was established. Bhai Jodh Singh was its first incharge. Later this department was served with distinction by Prof. Sahib Singh, Taran Singh, Prakash Singh and Dr. Suba Singh. A splendid Gurdwara in the campus stands as testimony to the devotion of scores of teachers and thousands of students. Late Giani Diwan Singh Ragi served for decades singing Gurbani in soulful *ragas*.

Insignia:- The Khalsa College insignia depicts scholar students as lions emerging out of the divine light of Harimander Sahib, holding aloft Khalsa symbol with a perennial sense of *Chardikala* and faith in the pious slogan of '*Akal Sahai*' aimed at achieving excellence in education, thought and service to others.

Agricultural Studies:- Before 1947, there were only two agricultural Colleges, one at Lyallpur and the second at Khalsa College. The later has played a yeoman's part in the green

revolution in Punjab. Thousands of Graduates, Agri. officers, University-level professors. Agri. Inspectors, Scientists remain torch-bearers of Khalsa College. The world renowned agriculture like scientists like Dr. Khem Singh Gill and Dr. N.S. Randhawa are well known.

Sikh University:- The British government had offered to convert the Khalsa College into a Sikh University provided the College community received the *Prince of Wales* ceremonially. But the College fraternity keeping in mind the national aspirations and sentiments refused to do so. The British Government withdrew its offer immediately. The main personalities who revolted against British rule and later engaged in the freedom struggle, playing a remarkable role in the politics of India, were Master Tara Singh, Partap Singh Kairon, Sohan Singh Josh, Giani Shankar Singh, S. Niranjan Singh Talib, Teja Singh Sutantar, Achar Singh Cheena, etc.

In the post-1947, when the Punjab University had been dislocated and the new University for the East Punjab had yet to be set up, many of the post graduate classes of the university and the Govt. College of Agriculture were housed in Khalsa College.

Defence:- Till date Khalsa College has produced thousand of high ranking military officer, among them the best known are Air Chief Mashal Arjun Singh, Gen. Mohinder Singh Sandhu, Gen. Rajinder Singh Sparo, (M.V.C) Gen. Mohinder Singh Bal, Gen. Prem Singh Giani, Gen. Satnam Singh, Gen. Mohinder Singh Chopra, Brig. N.S.Sandhu (M.V.C), and Gen. J.K. Puri. The students of Khalsa College have earned reput in all walks of national life. The College has produced large number of top class academicians, eminent scientists, civil servant and public men, eminent writers, historians and Olympians. Among the IAS and other well known personalities who remained associated

with Khalsa College are Sadha Nand, Ajit Singh Chatha, S.S. Boparai, Dr. Manmohan Singh, Sarabjeet Singh, Baljit Singh Lali, Ajit Singh, N.S. Cheema, S. Inder Singh, Dr. Mulk Raj Anand, Dr. Pathak, Dr. Daljit Singh (Eye specialist) K.S. Chug (PGI), Scientist Dr. P.S. Gill and Daljit Singh Pannu, former Ambassador.

It is perhaps the only College in Indian subcontinent which provides facilities for education right from nursery upto the Ph. D. level in all academic disciplines.

The Sikh Reference Library

The Sikh Reference Library was established by the Shiromani Gurdwara Prabandhak Committee, Amritsar, as a treasure house of archives of the Sikh history and sacred literature. In the pre-1984 period of the library there were some twenty thousand priceless rare manuscripts, books, several Hukamnamas of Gurus and thousands of rare papers and publications.

The first systematic endeavour towards comprehensive Sikh history was made by S. Karam Singh historian. Then work was taken up by Bawa Budh Singh. On 20 Feb. 1945, a meeting of all known Sikh historians was held at Khalsa College, Amritsar. This meeting was presided over by princess Bamba Sutherland, the elder daughter of Maharaja Dalip Singh. In this meeting, it had been decided to form a Sikh History Society of noted historians. During Singh Sabha movement, the Sikh historians and intellectuals filtered and churned, History from folklore. In this way a number of books and pamphlets were published.

First meeting of 'Sikh History Society' was held at Teja Singh Samundri hall Amritsar on 20 April 1945. In this meeting it was unanimously decided to write and publish comprehensive Sikh history. This main task was assigned to well-known intellectuals, Dr. Ganda Singh and Principal Teja Singh. In this meeting an idea was mooted to establish a central Sikh library under the guidance of Scholars.

On 20 April 1945, Shiromani Gurdwara Prabandhak Committee decided to establish Central Sikh Library, vide their resolution No. 490, dated 20-04-1945. SGPC also asked the Sikh

history Society to collect all relevant literature for the library. The whole expenditure was to be borne by the SGPC. Tentatively, the library was established in one of the halls of Guru Ram Das Niwas. A librarian was posted to look after it. After sometime the Central Sikh Reference library was installed at its present site but 'Guru Ram Das library' was kept at its original place.

The Sikh history society established the archives with great zeal and enthusiasm. According to the journal of Sikh history society (Vol.3&4, 1950) There were:

- (1) Punjabi Manuscripts = 335
 In Assamese language = 10
 In Bengali & Sindhi language = 2
- (2) English Manuscripts including Gazetteers and one French books = 1548

In 1968, the well known Sikh historian Shamsheer Singh Ashok published '*Sada Hath Likhat Punjabi Sahit*'. According to it, Central Sikh Reference Library contained 382 original Manuscripts. A number of Hukamnamas of the Sikh Gurus and 400 handwritten Birs of Guru Granth Sahib were not included in the above manuscripts. In these Guru Granth Sahib Manuscript, one priceless Bir was one of Bhai Gurdas Ji, in which Guru Tegh Bahadur Sahib's hand-written '*Mool Mantra*' page had been also preserved. Several copies of hand-written '*Kartarpuri Bir*' were also preserved. Some '*Dasam Granth*' Birs were also on record.

These Archives, with a large number of precious Manuscripts, Birs, Hukamnamas, Testimonials, pattra, coins, old photographs, dresses, weapons, etc were set ablaze by the Indian army during Operation Bluestar in June 1984. Some of the valuable manuscripts and artifacts were carried away or lost in the confusion. According to Prof. Grutej Singh, National Professor of Sikhism: "More than a decade ago, the priceless

manuscripts and artifacts were carried away from Sri Darbar Sahib by the Indian army. We have made no efforts to retrieve them. I brought up the subject with the prime minister of India in early 1991 and he readily agreed to return them; though the then Governor of the Punjab dragged his feet. Before I could pursue things effectively a great political change occurred which swept away much, precluding the possibility of retrieving a part of our past. That valuable material is now awaiting claimants in some military cantonment somewhere. (*Current thoughts on Sikhism, 1996, P.27*)

Shiromani Gurdwara Prabandhak Committee, Amritsar had since re-established the Sikh Reference library. The Committee is obtaining microfilm copies of some of the rare manuscripts from all over India especially from Guru Nanak Dev University, Punjabi University Patiala, Punjab University, Chandigarh, Nehru Museum Delhi, etc. Some reference works about Sikhs from the Library of Congress, Washington and India office records (the British library) at Black Friars, London, will be obtained very soon. The author visited this library in 1996 and has seen 9000 precious books. The number of manuscripts are 150. There are 20 Persian books, beside certain old newspapers and magazines. The Sikh Reference Library Incharge was that time Dr. Devinder Singh Vidyarthi, a well known scholar.

Kesh- Nature's Mystical Gift

Kesh or unshorn hair is an invaluable gift with multi-dimensional virtues. Being an integral part and spiritual crown of human body, it represents saintliness in man and nobility in woman.

The significance and importance of symbols in life cannot be over-exaggerated. Every concept in the world, as we know it, is a combination of letters which are symbols. Currency-notes, coins, badges, medals, the Red-Cross, abbreviations for terms in science and mathematics are mere symbols and denote deeper sense or meaning for which they stand.

Annals of world history reveal that all sages, prophets, saints, rishis, avatars and philosophers had long unshorn hair. The kesh are part of the image of God in Jewish, Christian, Mohammedan and Vedic religions. According to Hindu religious books, Kesh are known as most sacred.

“Nasu keshan parpanth

Nars to chamainet” (Atharva Veda = 19:32)

i.e. Don't cut hair, don't clap your chest with hands.

And, beard and moustachs denote lions.” (Yajur Veda. 10.36)

Or. “Every person should keep unshorn long hair.” (Rig Veda. 6:24)

And, “It's prohibited to pull the unshorn hair and injure them.” (Manu Smriti: 4:83)

All the founders and prophets of the world religions kept unshorn hair and beards. Among them are Adam, Moses, Christ, Guru Nanak, Mohammad, Solomon, Abraham, Zaradusthra,

Socrates, Guru Gobind Singh, Krishan, Ramchandra, etc. Famous Greek Pythagoras, who coined word 'philosopher' for the first time was also Keshadhari. Similar is the case with Plato.

Literature is replete with the beauty of Christ's unshorn hair. His hair of the "colour of wine, parted in the middle after the fashion of the Nazaranes, dropping in the graceful curls over his shoulders, his beard is thick and bifurcated."

Longfellow- the poet mentions the significance of hair in his famous book, Saga of King Olaf.

There are references in the Holy Quran from which we can see that during the life time of Prophet Mohammad, people kept unshorn long hair. Prophet Mohammad warns his followers that their 'Hajj' would not be commended unless they keep unshorn long hair.

"Vastmel hejja umar ti lelai fian ua ser tum fames-melle hedu walla tiela karui sekum." (Quran. Z:195)

According to the controversial book, Great Civilizations, a fourteenth century painting shows Prophet Mohammad with long unshorn hair before the start of his mission handling the stone during a rebuilding of the Kaaba. A relic of Prophet is still preserved in the Hazrat-bal Shrine in Srinagar, Kashmir which indicates that prophet had unshorn hair.

There are some references in the holy Quran and other religious books, in which it is written that God made Baba Adam in His own image. Unshorn hair, compared to a lion's mane, is said to make a person brave as a lion. According to the Christian and Jewish tradition Samson could not be defeated by his enemies as long as his hair was uncut.

Many famous personalities of the world, poets, scientists, writers, etc. never trimmed their hair, among them were Newton, Shakespeare. Karl Marx, Vashist, Kabir, Farid, Namdev, Charles Dickens, Mark Twain.

According to the Sikh religion, long unshorn hair is God-like:

“Tere banke loin dant Visala
Sohne nak jin lambre wala.”

(Guru Granth Sahib)

The symbols of 5 K's (Kesh, Kangha, Kara, Kachha and Kirpan) are indispensable essentials of the Khalsa enunciated by the Tenth Guru Gobind Singh in 1699, at the time of institution of the Sikh baptismal ceremony. Guru Sahib enjoined upon its members (Khalsa brotherhood) to wear the five symbols whose names begins with K. The symbols were not conceived in a spirit of exclusiveness; they were made to serve as an aid to the preservation of corporate life of the community. They are the symbols of Sikh solidarity, unity and strength. Through these the Sikhs develop and maintain their association with the Guru:

“So long as the Khalsa maintains his identity
He shall remain imbued with my vitality.

(Guru Gobind Singh)

Sikhs believe that as is God so is the Guru and so must be the followers. Hence it is compulsory for a Sikh to conform to the rules of conduct laid down by the Guru.

The Panj Piaras, five beloved ones were baptised by Guru Gobind Singh with Amrit of Khalsa on the historic Baisakhi day of March 30, 1699 at Anandpur Sahib. The Tenth Nanak, himself sought Khande-de-pahul from them, for being initiated into the order of the Khalsa. Guru Sahib prescribed the five K's uniform and stressed its inner significance. These symbols became the outer as well as inner orbits of the Khalsa nucleus. By wearing these symbols Khalsa of Tenth Master stand out amongst millions.

Guru Gobind Singh once demonstrated the futility of

ostentatious wearing of the symbols by secretly attiring an ass with the skin of a tiger and setting it loose. On seeing a tiger on the prowel people started running, till the ass disclosed its identity by braying. Kesh is the fundamental tenet being an inseparable part and parcel of existence. As we know Guru Gobind Singh started that Khalsa is the army of the Almighty and that it had been brought into being by His supreme will.

“Khalsa Akal Purakh ki fauj
pragatio Khalsa parmatam ki maju.”

Guru Gobind Singh gave Khalsa brotherhood a distinctive outer form through the insignia of Kesh. Guru Sahib had conferred a gift of the insignia to serve as a correlation to unite the Khalsa with him. By making the natural growth of hair obligatory for his followers the Guru emphasised that the hair is representative of the principle of life, growth, model of beauty and symbolic of the generative forces of the world of nature.

This injunction must originally have been intended to lend a fighting aspect to the Sikhs, when knighted as Singh's, so as to give them psychological advantage in the battle over the enemy. The reason why the Guru laid down the ordinance. “Do not shear or shingle,” was to show his followers a path to liberation and self-realisation through organised social and political activity, in contradiction to the renunciation of the world, and in the cultivation of a mature and integrated personality.

Sikh symbols mere also intended by Guru Gobind Singh as a means, or as aids, for promoting moral and spiritual development. However, the Sikhs do not keep Kesh as an emblem simply because of the example of prophets, or of benefit to the body. It is the identity provided by the Kesh which is important. After all, if the Sikhs insisted on uncut hair only because of its physical benefits, they would hardly choose death in preference

to cutting their hair. Hair is kept uncut for religious reasons, not for reasons of physical benefit of the body. A person loses membership in the Khalsa and can no more claim to be a Singh or Kaur if he or she cut the hair from any part of the body.

The distinctive outward features of the Khalsa religion are the unshorn hair and the beard. Wearing the hair and beard had been a tradition among Indian ascetics. By making this obligatory, Guru Gobind Singh also intended to emphasise the ideal of ascetic saintliness and to raise an army of soldier-saints. It is likely that by making his followers easily recognised by virtue of their turbans and beards, the Guru wanted to raise a body of men who would not be able to deny their faith when in danger but whose external appearance would invite persecution and in turn breed courage to resist it, as argued by Khushwant Singh in *The Sikhs Today*.

Kesh is an integral part of the human body and mark of dedication and consciousness of Khalsa brotherhood. "If the Sikhs in the western countries stick to their faith in retention of the Keshas- since long hair is a strict condition of their religion, there is no doubt that turban and beard will come to be recognised and respected as sign of integrity and trust worthiness," argues P.M. Wylam, herself a reborn Sikh.

The Tenth Nanak, Guru Gobind Singh writing to Sikh congregation on June 25, 1699 said in his kukamnama (letter) : "Tusan Khande da amrit Panjan ton laina, Kes rakhne, ih asada mohar hai" (you should take the Sikh baptism of the sword, from the five, keep hair, this is our insignia). The Rahitnamas and other books on the religion and history of the Sikhs, compiled and written by contemporary and later writers from the beginning of the eighteenth century to the present day, depict the significance and essentiality of Kesh. Guru Gobind Singh told his close associate Baba Gurbaksh Singh. "Hair is the insignia of the Guru.

He who discards it is an evil spirit, condemned to the angel of death."

Significance of the Kesh has been described by certain world renowned travellers and historians in their books on Sikh religion and history. They are George Forster, Major James Browne, Lt. Col. Malcolm, J.D. Cunningham, John Gordon, M.A. Macauliffe, G.C. Narang, C.H. Payne, R.E. Parry and G.B. Scott. Similarly, a number of works in Punjabi, Persian and Urdu languages of historians and theologians of the 18th and 19th centuries tell us a great deal about the importance attached by the Sikh to the hair of their heads and beard, an essential of their faith.

According to the renowned Sikh historian Dr. Ganda Singh, "In the first half of the 18th century when the Mughal emperor Bahadur Shah (1707-12) and Farukh- Siyar (1712-19) followed by Muhammad Shah (1719-48) and Ahmed Shah (1748-54) had ordered an indiscriminate massacre of the Sikhs wherever found, the Sikhs preferred to lay down their lives than allow their hair to be cut to save themselves.

So hard were the ordeals through which Sikhs had to pass and so great were the sacrifices they had to make for their faith, to keep their hair intact to the last breath of their lives, that they are still remembered in our daily prayer, which acts as a source of inspiration to them in difficult times."

"Wahe Guru, Sada Sikhi Sidq Kesan Swasan Sang nibhae."

(O wonderful God, empower us to maintain our faith in Sikhism, with unshorn hair, till our last breath.)

Kesh are the basic requisite of the existence as well as identity of the Sikhs, who have had themselves hacked joint by joint; had their scalps opened with a hoe, had their heads severed, their limbs broken, on the wheel- and yet they remained firm in their faith to their last breath. Out of many thousand of Sikhs who laid

their lives for the faith and ideal, we take the example of Bhai Taru Singh, a devout Sikh of Poolha village, Kasur near Lahore. Being a Sikh he could not live long unnoticed by the authorities. A traitor named Niranjania of Jandiala, betrayed him and got a reward. Bhai Taru Singh was captured and was taken in chains to Lahore. The Nawab said, "You are the bravest of the braves ! Some- how my mind does not wish to wreak my anger on you, but you must cut and present me your tress-knot (Jura)."

Taru Singh replied, "The Sikh and his hair are inseparable. I can give you my head with my tress-knot- more than what you ask for."

The Nawab sent for a cobbler and ordered him to scrape the scalp off Taru Singh's head and with it his hair. In this way, Bhai Taru Singh was executed in most cruel and barbaric manner.

Bhai Sahib Sirdar Kapur Singh comments upon Keshas. "The reason why the Guru forbade shaving is grounded in the metaphysical postulates of transcendental aesthetics, in the basic aims and objectives of the Khalsa Brotherhood which seek to show human beings a path of liberation and self-realisation through organised social and political activity, in contradiction to the renunciation of the world and non-cooperation with the generative impulse of the universe, and, thirdly and lastly, in the cultivation of a mature and integrated personality which deliberately outgrows personal vanity and boyishness and accepts the principle of growth and ageing as fundamental to religious discipline."

Scientific aspect of the Hair :-

Kesh (hair) are the source of dynamic energy. The specific physiological function of hair is to assimilate and ingest solar radiation. Hair is an accumulation of pigmented (coloured) cells, being a melanin type, got a special affinity for the ultra violet

rays of the sun. According to Dr. Chanda Singh. "The solar radiations cause important photo-synthetic chemical developments in the hair cells. Fatty secretion of the skin feeds the hair with precursor of chemical of vitamin D which is decomposed and recomposed in an assimilable form, in the hair cells with the help of the solar rays." Vitamin D has rather limited distribution in nature of any of the vitamins, and this explains why it becomes essential to preserve the maintain the body resources of it. Probably the only natural food known to contain the vitamin D in significant amounts is the milk and its products.

Solar energy is the main essential source of power to survive on the earth. Plants as well animals utilize most amount of energy for their growth. Ancient people utilize solar energy and worshipped the sun as a God and kept unshorn hair as a sacred symbiosis. Essentialities of solar energy is universally recognised throughout the globe and life is impossible on earth without the sun.

It has been now proved by the scientists that use of hair dyes, practice of shaving, lavish or excess use of soap, heavy clothing and indoor life hamper seriously the assimilation of the solar energy. Shaving causes vitamin D deficiency and this vitamin, in its turn, is directly concerned with the calcium metabolism of the whole organism.

In sum, we can say that unshorn hair (Kesh) is the seal of our faith, besides being scientifically essential. At the end, Guru Gobind Singh made it obligatory for all Sikhs to wear the five K's at all times, of which Kesh (hair) is God given and is the key distinguishing characteristics, and urged his disciples to build their life on righteous principles.

Importance of Kirtan- Devotional Singing

The singing of the hymns of the Guru is called Kirtan which literally means singing the praises of God. Kirtan is divine music. It is a recognized form of congregational prayer. According to Guru Granth Sahib "Whosoever listens to Kirtan or sings Kirtan of Hari shall be free of all ills."

Kirtan implies "Words, shabad set to music and rhythm, utilizing the experience-communicating quality of singing, objectified emotional character of raga, the multiple concept of tal and the purposeful, meaningful and inspirational character of bani.

Kirtan, according to the Sikh scriptures cleanses the mind of all physical and sensual impurities (SGGS: page 289, 979, 1174), liberates man from the yoke of time and death (SGGS: page 867), attracts divine pleasure (SGGS: page 818) and leads him to emancipation (SGGS: page 297,747). It is conceived as an effective agency for stopping the cycle of rebirths (SGGS: page 624). Often it is credited with power of liquidating disease, sorrow and suffering (213, 1085) and bringing about the peace of mind and bliss (178,929, 962).

Kirtan is the invaluable jewel, which is full of bliss and manifold virtues. It enables the individual to attend and participate in the congregation and to take advantage of the divine environment leading to temporal and social understanding and happiness. It helps to elevate the mind to full spiritual heights and attempts to bring peace and repose to it.

Kirtan, though not only an effective psychosomatic

tranquilizer but also a rectifier of para-psychic and meta-physical disorders. The significance of Kirtan can be gauged from the fact that the entire Sri Guru Granth Sahib is set to music and is structured on the basis of Indian classical ragas in which the portions are supposed to be sung.

To Guru Nanak Sahib and his spiritual successors, Kirtan became a means of strengthening the bonds that brought members of the rising Sikh Brotherhood closer to one another.

Guru Arjan Sahib, the compiler of Guru Granth Sahib, arranged the sacred hymns on the basis of ragas and not on the basis of authorship or chronology. The day and night singing of devotional hymns in the sanctum sanctorum. Golden Temple, Amritsar, is as old as the shrine itself and is a good pointer to the place which devotional singing occupies in Sikh religion. Every occasion in a Sikh household, whether it is birth, marriage or death, is solemnised by Kirtan. Setting to music, thoughts contained Adi Granth in a scientific and studied manner is its important distinguishing feature. The printed version in its current form comprises 1430 pages and is divided into 33 sections. The first section comprises the soulful and inspiring song of Guru Nanak called Japji and also a few selected paudis, the final section is a collection of assorted verses including the slokas and the Swayyas of Bhattas. The remaining 31 sections are named after the well-known classical Ragas and are supposed to be sung in those Ragas.

Guru Granth Sahib is the only scripture of its kind which contains within its sacred covers, the songs and utterances of a wide variety of saints, savants and bards. There are compositions of seven Gurus, as well as many other saints belonging to all creed and castes and spanning some 500 years of medieval time.

Kirtan is so ubiquitous in Sikh way of life that in every

Gurdwara Bhai Sahib (Priest) is to be conversant with Kirtan. Singing the scriptures in ragas was meant by the Sikh Gurus to be an aesthetic vehicle which would carry the spiritual message to the remotest recesses of mind and release responses which usually remain untouched even by poetical approaches.

To day in Sikh community the cadres of musicians who may still be conversant with purity of ragas are fast diminishing. No serious effort has been made to collect and resurrect the musical traditions of the sixteenth and seventeenth centuries when the Gurus made their injunctions.

There is lack of trained and qualified personnel, non-availability of technical literature and non-existence of good professional institutions. A more disturbing feature of the situation is the absence of consciousness about what we are lacking. The inculcation of the consciousness must form the agenda of a comprehensive programme to raise the cultural standard of the whole Sikh brotherhood.

Holy Shrines of Sikhs in Kashmir

GURU NANAK SAHIB Came to Jammu and Kashmir during his Third Udasi (itinerary) between 1515 C.E. to 1517 C.E. According to historians, Guruji probably traversed Talwandi, Lahore, Avandi, Khalrs, Patti, Sultanpur, Jallandhur, Hoshiarpur, Bilaspur, Kiratpur, Sukot (Mandi) Rawalsar, Jawalamukhi (Kangra), Nadhun Palm, Begnath (Kergram), Kalu, Lahul, Sipit, to Chander Kala (Hamtu) and Sapti Runte. From Mulana village he reached Sarpanch (Parang) Churate, Chaumurit, Thaling, Mansarower, Kailash, Rudoke, Pansang, Chasul reaching Ladakh and Kashmir. The following historic shrines are associated with Guru Nanak Sahib in J&K.

Gurudwara Guru Nanak Sahib, Kishtwar:- Kishtwar is situated on the left side of river Chenab. Kishtwar was associated with Nagas. The other Muslim shrines like Sayeed Shah Mohumad, Fareed-u-din Baghdadi etc., Hindu shrines like 'Sri Neel Kanth Mandir' and 'Ashtbadi Temple' are very famous shrines, Guru Nanak Sahib stayed at the garden of sidhas known as '*Sidhian di Bagichi*' and had discourses with sidhas. Guru Sahib also visited earlier Bhaderwa and Jammu city. Bhaderwa and Kishtwar Grudwaras were constructed later on by Bhai Sahib Sher Singh (M.Sc.) Kashmir.

Gurdwara Pathar Sahib, Leh Ladakh:- Guru Nanak Sahib along with disciples stayed in village Basgo, as the legend is familiar from generations of that village. In '*Gurdwara Pathar Sahib*', a sacred stone of 8x8 feet is still preserved in his memory. It seems that Guru Ji is sitting in a meditation posture. Up to

1965, local **Lamas** were managing the shrine. Now-a-days Gurdwara is managed by the Indian Army. This Gurdwara is 24 Kms away from Leh-Kargil route.

Gurdwara Nanaksar Mattan Sahib:- This famous Gurdwara is 57 Kms from Srinagar and is situated in district Anantnag. *Juma Chopra*, a Muslim met Guru Nanak Sahib near Mattan forest. According to '*Janam Sakhi Bala*' his name was Kamal faquir. Guru Sahib stayed near the twin springs of Martand temple, familiarly known as *Machh-Bhawan*. In the middle of spring was a stone plate on which Guru Ji discussed religious discourses with one Pandit Braham Dass of Bej Behera, who adopted Guru's faith later.

During Afghan rule of Noor-din-Bamzi, S. Gurmukh Singh (member) constructed the Gurdwara in 1766 C.E. Later on, Kashmir Governor S. Hari Singh Nalwa constructed small seven Gurdwaras, along with 84 rooms around the twin springs. A Hindu temple was constructed in 1944 in the middle of the spring pond. This was confirmed by S. Sewa Ram Singh historian, who visited the place in 1908 C.E. According to *Mahan Kosh*, an annual jagir of Rs. 50/- was granted by the Sikh Maharaja Ranjit Singh. Now-a-days only one Gurdwara stands on the right side of the spring, near Souria Temple. One of the GGS volume had first two pages written in Golden ink, which is probably by S. Hari Singh Nalwa.

Gurdwara Nanak Asthan, Anantnag:- Guru Nanak Sahib visited this place between 1915-17 during his third itinerary. Guruji stayed outside Anantnag near the spring of Nagbal. The foundation of this Gurdwara was laid before the Sikh rule. A large jagir is still associated with this shrine.

Gurdwara Guru Nanak Sahib, Bej Behara:- Bej Behara is 6 Kms from Anantnag and 13 Kms from Awantipura. Guru Ji

stayed for some time in the house of Braham Dass Pandit, as requested by Pandit Ji. Gurdwara is constructed on the left bank of Jehlum river. Gurdwara is managed by Gurdwara Parbandhak Committee, Anantnag.

Gurdwara Guru Nanak Sahib, Awantipura:- Awantipura is 29 Kms from Srinagar, situated in Pulwama district. Some ruins of Hindu temples are also seen. Guru Nanak Ji stayed at this place for some time. The historic shrine is constructed in the memory of Guru Ji's stay. Before proceeding to Srinagar city, Guru Ji met some shivaists in the temple of 'Shankara-Charya' hill temple.

Gurdwara Guru Nanak Sahib, Hari Parbat Srinagar:- After visiting some Muslim and Hindu temples, Guru Nanak Sahib stayed inside the Hari Parbat hill. According to '*Mohan Kosh*' this Gurdwara was located by some Gursikhs and constructed by S. Hari Singh Nalwa.

Gurdwara Guru Nanak Charan Asthan, Berwa:- This historic shrine is situated 35 Kms from Srinagar, in Berwa (Distt. Budgam). A small Gurdwara was constructed before 1947. In 1948, Gurdwara building was washed away by floods. In 1975, a new Gurdwara building was erected. Gurdwara is managed by parbandhak Committee, Budgam.

After Guru Nanak Sahib, Guru Har Gobind Sahib visited the valley, after the release from the Gwalior Fort in 1619 C.E. Guru Ji visited the valley along with King Jahangir on the horse back in 1620 C.E. enroute to Sial Kot, Gulatian, Wazirabad, Mirpur, Bhimber and entered Kashmir through Shupian.

Gurdwara Chhevin Patshahi, Nowshera:- Nowshera, a tehsil of Rajouri is 40 Kms away from Bhimber. Guru Hargobind Sahib visited Nowshera in 1620 C.E. Biru Dutt (Birm Shah) met Guru Hargobind Sahib near the place of 'Glotian Khurd'. Birm

Shah dedicatedly served Guru Sahib. Guru Ji bestowed a Seat to Birm in that area. Birm propagated Guru's mission in the hills of Mirpur. Guru Sahib gifted some belonging to Birm Shah as a token of love. Later Biru settled near *Kani* village.

Gurdwara Bangla Sahib Chhevin Patshahi, Rajouri:- This historic Gurdwara is associated with Guru Hargobind Sahib, on the road leading towards local market. Guru Ji and King Jahangir visited Kashmir together. Jahangir's camp was on the other side, where now-a-days park is situated and Govt. Hospital is adjacent to it. White marble splendor Gurdwara building is recently constructed on the site of old plinth. Later on, Baba Banda Singh Bahadur camped here to promote his activities. Banda Singh's historic weapons are also preserved in this Gurdwara.

Gurdwara Shah Ji Marg, Pulwama:- Guru Ji entered in Shopian along with King Jahangir, near the site of Katu Shah, a Muslim faqir, Katu Shah brought some apples and honey for Guru Ji. According to 'Suraj Parkash', a legend is also familiar with Katu Shah. Guru Ji proclaimed to the sangat 'The Guru's treasure is the benevolent of the poor.'

Now-a-days a new marble Gurdwara is erected on the old plinth site. A historic chinar tree is still seen, where Guru Ji tied the rope of his horse. Later on, Katu Shah preached Guru Nanak's mission in that part. Shah Ji Marg (Shadmarg in Kashmiri language) is situated near shopian, nearest to stream Kamblimpur, on Mughal road. In the revenue records village 'Kamblimpur' is associated with Katu Shah. Near the village an old '*Patkala vir temple*' was present. According to M.A. Macauliffe (The Sikh Religion) Katu Shah first met Guru Hargobind Sahib at Amritsar. About 3 Kms away from the historic shrine is '*Chishma Guru Hargobind Sahib*'. From this site, Guru Ji proceeded to 'Khanpur Sarie; where a historic Gurdwara is erected recently.

Gurdwara Chhevin Patshahi, Kathi Darwaza, Srinagar:-

This famous historic shrine is located at the foot hills of Hariparbat hill. Guru Hargobind Sahib, according to some source also visited Mattan Sahib. Guru Ji stayed permanently near Hariparbat fort but often stayed for some time at the site of 'Shalimar Bagh'. Jahangir's camp was at 'Nishat Bagh'. In Shalimar, Queen Noor Jahan met Guru Ji. Guru Ji stayed outside the walled city known as '*Nagar Nagris*'. Bhai Sewa Dass's old mother 'Mata Bhag Bhari' presented a '*woolen chola*' to Guru Ji. It is believed that Guru Ji stayed in Srinagar for a month. Arrangements for daily diwans were made, large diwans were held on historic days. An inn for the residence of the pilgrims was also constructed. Large number of people embraced Sikhism during Guru Ji's stay. Near Kathi Darwaza Guru Ji stayed for 13 days. Last funerals of Mata Bhag Bhari were performed by Guru Ji himself. This shrine was later on built by Governor S. Hari Singh Nalwa. On the implementation of Gurdwara Act in 1976 C.E., this main Gurdwara also came in the hands of Khalsa panth. 'Guru Ka Bagh' (Patshahi) is located on one side of the shrine. Recently white marble Gurdwara building is erected under the supervision of Baba Harbans Singh of New Delhi.

A small site is no more now-a-days, where Guru Har Rai Sahib stayed in 1660 C.E., where later on '*chahie (well) Guru Har Rai Sahib*' Gurdwara was constructed. Due to the dust of times, this historic shrine is no more. Guru Har Rai Sahib visited Srinagar in the carwan of Bhai Makhan Shah Lubana, along with Makhu Chand etc. Guru Ji came via jalapur Jatian, Duburgy, Ghultian Khurd and Sial Kote. Guru Ji also visited Mattan Sahib. Kathi darwaza was earlier the hub of Sikh scholars, where Bhai Sewa Dass, Bhai Madho Sodhi, Bhai Ramgarhia settled permanently. Guru Har Rai Sahib spent 4 months in Kashmir and then proceeded to Akhnoor, Jammu, Ramgarh, Kherrari,

Samba, Pathan Kote. Bhai Kana, Masand of Jammu met Guru Ji in Jammu along with other Sikhs.

Gurdwara Chhevin Patshahi, Baramulla:- This historic Gurdwara is located on the right side of river Jehlum, at the place known as '*Kot Tirath*' during Sikh rule. Guru Ji preached Guru Nanak's mission at this place. It is here that stone cutters of Baramulla presented a beautiful '*Stone-cot*' to King Jahangir, who further presented to Guru Hargobind Sahib. At the request of people, Guru Ji planted a chinar tree with his own hands, as a sign of memory. Baba Harbans Singh Ji uprooted that historic chinar and constructed a white marble Gurdwara building, having silver plated domes. This shrine is very impressive and is being maintained well by the Gurdwara Parbandhak Committee, Baramulla.

A *thara* was constructed later on by one Bhai Daya Ram near the chinar tree. Bhai Lal Chand, Bhai Jassa Singh etc also helped in the constructions. S. Hari Singh Nalwa affiliated three villages (viz. jahanbaspura, Nadhihal and Vadhra) and granted Rs. 3000/- annually to this shrine. This Gurdwara is 45x45 feet. Pilgrimage quarters, Langar hall and a large car park are near the shrine.

Gurudwara Thara Sahib, Kalampura:- This historic shrine is 8 Kms away from Baramulla town and 01 Kms on Baramulla-Srinagar National highway.

According to history, one faqir Balol and his disciples met Guru Sahib near Kalampura village. They discussed religious discourses with Guru Ji. At the request of people Guruji dug out a fresh water *chisma*. In the last years of 19th century, a plate form (*Thara*) 20x25 ft. was constructed by S. Matwal Singh Sahni and other Gur Sikhs. Chief Khalsa Dewan Amritsar's intellectuals like Bhai Vir Singh, S. Damodar Singh engineer, S. Narinder Singh. etc. visited this place and constructed Gurdwara building in 1928-1931 A.D. Gurdwara was managed by Gurdwara Parbandhak

Committee, Baramulla. Guru Ji often came from Baramulla to Singhpura for hunting expeditions.

Gurdwara Parimpillian, Uri:- Guru ji proceeded to Uri via village Khatnayar, peernian and stayed near Sultan Dhaki. A plate of stone is still preserved in Gurdwara, on which five Muslim faqirs (viz: peer Gulsher, per Bhur Sultan, peer Rangi lman, Peer Noor Nihal and peer Abdul Gaffoor) had religious discourses with Guru Ji. At the end, Guru Ji proceeded towards 'Dolanga' village. The foot prints of Guru Ji's horse is still preserved near 'Dolanga' site.

In 1936-37 C.E., a small Gurdwara was constructed by the devotees of Slamabad, Dardkot etc. S. Narian Singh of Slamabad, S. Gurmukh Singh, S. Damodar Singh engineer and other Gursikhs helped in the construction. Sahajdhari Sikhs, Brahmans and Muslim sayeeds visited regularly to Gurdwara for blessings. Gopal Singh Granthi of Chandanwari traveled 20 Kms daily to perform duties of Granthi Singh regularly. Baisakhi and Guru Hargobind Sahib Birthday are celebrated with great enthusiasm. A small bridge constructed on the river Jehlum in 1970-71, connects the Gurdwara.

Guru Gobind Singh Sahib also visited Jammu city in 1692 C.E. on the invitation of his Rajput friend Raja Gaje Singh. It is a fact that being the Chief Guest of Gaje Singh, Guru Ji stayed near the fort of Jammu. Once Guru Ji also visited Basohli, as mentioned in the '*Mahankosh*'.

Other historic shrines in the state are Shiromani Dera Nangali Sahib, Poonch, Gurdwara Thapiana Sahib, Shalkot, Dera Baba Banda Singh Bahadur (Reasi), Gurdwara Thali Sahib, Jammu, Gurdwara Singh Sabha Bhai Vir Singh, Gulmarg, Bunga Akali Phula Singh, Shaheed Gunj Srinagar, Gurdwara Shaheed Gunj Barzala Baghat, Srinagar and Gurdwara Amira Kadal Srinagar.

Why are we afraid of eating 'Jhatka meat'?

This controversy has been going on for a long time among the Sikhs as to whether a Sikh can eat Jhatka meat or not. Many Sikhs regard meat-eating as a hurdle in their spiritual progress or ascendance. In fact, vegetarianism is an invention of the votaries of non-violence who wish to wean away the Sikhs from their martial temperament and character. It is this practice which has created an army of idle 'Babas' (pseudo holy men), who entrap innocent Sikhs in their wiles. Meat-eating becomes a hurdle sometimes in the way of those seeking to partake of 'khandey di pahul'.

Meat-eating has been an integral part of men's nature from the very beginning. People living on the north and south poles cannot subsist without eating meat. Since ancient times, man has been eating meat. Initially, man ate raw meat, but as he evolved, he started eating roasted meat. God has created four classes of animate creation (one born from egg, second from placenta, third from filth, heat and moisture, and fourth, terrigenous), but man was blessed with the title of crown of the creation, Nature fixed or prescribed special food for every creature and it cannot partake of the rest of the food. Cows, buffaloes, eat grass, leaves, coarse grain, cottonseed etc. but man who drinks their milk cannot eat or digest these vegetarian articles of food.

'In the lake are jewels and pearls.

They are the feed of the swans.

The crane and the raven, though very wise, remain not in the lake.

Their sustenance is not found there. Their food is different.

(*Sri Guru Granth Sahib, P.956*)

In many reference books of the Sikhs such as- 'Sau Sakhian', 'Gurbilas', 'Suraj Parkash' etc. the cunning of giving a Brahminical colouring to Sikhism was resorted to about which scholars cautioned the Sikhs afterwards.

What is meat after all?

'In olden times, meat used to be served and eaten without any hesitation. See *Vishnu Purana, Ansh 3 A :16, Vanishan Smriti A: 4, Manu Smriti A: 3, Sloka 268 to 271.*

In Brihदारvayak Upanishada of the *Yajurveda*, meat and rice have been suggested for obtaining a male offspring. In '*Gemini Ashavmedh*' are described in detail the various non-vegetarian dishes which Lord Krishna partook of. *Manu* says that he who does not eat the meat dish prepared in a '*Shradh Yagya*' will have to go through 21 animal births.

In India, meat-eating was given up as a result of the preaching of Buddhism. Earlier, people belonging to all religions were non-vegetarians. In Sikh religion, meat-eating is neither prescribed as has been done in Hindu religion, nor is it a taboo, as in Buddhism and Jainism.

(*Bhai Kahan Singh Nabha, Delhi, 1990, P. 959*)

Similar views he had expressed in his book: '**We are not Hindus**'.

In Guru Granth Sahib:-

In Guru Granth Sahib, we do not get any affirmative or negative answer in respect of meat-eating. In fact, in Gurbani, complete freedom has been granted to an individual in the domain of food and drink. Food is needed only for the preservation of

the body. Therefore, there is no specific direction with regard to what is to be eaten and what is not, rather advice has been given in a scientific manner. Therefore, anything that causes harm or pain to the body or which inclines one towards evil tendencies, should be considered as worth-eschewing.

‘O brother, ruinous is the joy of all other food, by eating which the body suffers torment and foul-thinking enters the mind.
(SGGS, P. 16)

Meat-eating is no hurdle in the path that leads you to the attainment of God, but realization of God’s Name and ordinance becomes essential so as to escape the evil tendencies of the mind. Guru Nanak Explains very clearly that the birth, development, upbringing and preservation of social beings is possible only with meat:

‘Of flesh are we conceived, from flesh are we born and we are the vessels of flesh’.

O Pandit, thou knowest not Divine knowledge and Lord’s meditation and still thou callest thyself wise.

Thou deemest the flesh of without bad and that of thy home good.

All creatures have sprung from flesh and the soul has taken its abode in flesh.

They, whose teacher is blind, eat what is uneatable and abandon and reject what is eatable.

From flesh are we conceived, from flesh are we born and we are the vessels of flesh.’ (SGGS, P. 1290)

Guru Sahib says that meat-eating is permitted in the ‘Puransa’ and Muslim holy books, and meat-eating has been in vogue in all the four ages. Men, women, kings and emperors are all born from flesh:

Flesh is allowed in the Puranas, flesh is allowed in Muslim holy books and flesh has been used in the Four ages.

Flesh adorns sacred feasts and marriage functions, with them is flesh associated. (*SGGS, P. 1290*)

The Pandit (Brahmin priest) opposing the eating of non-vegetarian food is chided by Guru Nanak Sahib for his selfishness and baseless propaganda in the following words:

‘Over the fetish of flesh, quarrel blind fools,
Of enlightenment and contemplation ignorant.

Which is flesh, which vegetation? Which to sin leads?

After the tradition of the gods, was the rhinoceros
slaughtered,

And its flesh as sacrifice offered.

Those that at night time gobble up men,

Pose to discard flesh and touch their noses. (*SGGS, P. 1289*)

However, in the hymns of some saints (for instance, Kabir) there is clear opposition to meat-eating, but their utterances, pertain to particular contexts and situations.

In Guru Nanak Sahib’s time, non-Muslims were not allowed to prepare meat independently. First of all, Guru Nanak Sahib prohibited the Sikhs to eat ‘halal’ (flesh of animal slaughtered slowly by observing Muslim rites), which is recorded in ‘*Asa Di Var*’ in the following words:

‘Goats slaughtered with the Muslim Kalima recited, they
(Brahmins) eat,

Yet in their Kitchen, they allow no one’s entry.’ (*SGGS, P.472*)

In Guru Granth Sahib, there are many references regarding ‘meat’ or ‘flesh’:

‘Some are meat eaters and some eat grass.

Some obtain delicacies of thirty six sorts. (*SGGS, P. 144*)

Bhai Gurdas Ji also clarifies in his ‘vars’ (ballads):

‘Meat-eating is holy for a householder.

When Guru Nanak Sahib went to Kurukshetra on the occasion of solar eclipse, he started cooking venison (deer-flesh) offered by a Sikh. People gathered and said to Guru Sahib, "By cooking flesh at a holy place, you have violated religious tradition." At this Guru Ji uttered the hymn beginning with- *'Man is first conceived in flesh and then abides he in flesh.'* (P. 1289) and thus opened the eyes and minds of the Pandits (Brahmin priests).

What is 'Jhatka'?

'Jhatka' means the meat which has been prepared by slaughtering the animal not slowly but with one stroke. Among the Sikhs it means beheading the animal with any weapon, or killing it with a gun or an electric shock instantly. In Sikh history, the practice of eating 'Jhatka' meat is considered to have started from the time of Guru Hargobind Sahib.

Slaughtering an animal or a bird as per Muslim rites means killing slowly by reciting Muslim '*Kalima*' (holy text). This is called '*halal*' or '*Koshar*' meat. The word '*Kutha*' is derived from '*Kohna*' which means slaughtering slowly. The place where they kill the animal is called 'slaughter-house'. Why did Guru Nanak Sahib prohibit his Sikhs to eat '*Kutha*'? This cannot be explained clearly from the religious point of view. Guru Sahib has used the word '*maas*' (flesh or meat) in the '*Asa Di Var*' as a symbol of political and cultural subordination.

The Sikhs raise the salutation - '*Sat Sri Akal*'. While preparing 'Jhatka'. It was from the times of Guru Hargobind Sahib that the Sikhs had become armed and had started hunting wild animals. During Guru Har Rai's time also, the Sikhs hunted animals and ate meat. Zulfiquar Ardstani, the author of an old Persian book '*Dabistan-e-Muzahib*' writes "Unlike among the Hindus, there were no restrictions on food among the Sikhs... After sometime, his Sikhs started eating meat... Later Guru Arjan

Mal's son Guru Hargobind Sahib ate meat and hunted animals, owing to which this practice became popular with many Sikhs."

Zulfikar himself writes that he had a glimpse of Guru Hargobind Sahib in Hijri year 1055, and had correspondence also with the Guru.

On the Baisakhi of 1699, while creating the Khalsa, Guru Gobind Singh Sahib made it compulsory for the Sikhs to eat 'Jhatak' meat. Among the four 'kurehats' (violations of Sikh code of conduct), he placed eating of 'Kutha' or 'halal' at number two. Although, at that time, meat did not form part of the food of a large majority of the Sikhs, and they used to eat foodgrains, pulses, vegetables, milk etc. which were their favourite food, yet in Sikhism, there is no difference between eating and not-eating of meat. During 'Sikh Raj', 'Jhatka' meat was part of the Sikhs' food. In Jewish and Muslim religions, eating of meat has been accepted as an essential practice while only 'Kutha' or 'halal' meat has been banned for the Sikhs. To rouse a sense of self-respect and throw off the shackles of the rulers' slavery, Guru Gobind Singh made the eating of 'Kutha' or 'halal' meat a serious violation of Sikh code of conduct. In this manner, people became free to prepare 'Jhatka' meat. By making the Sikhs 'Saint Soldiers' and freeing them from any kind of fear, dread and domination, Guru Sahib not only shattered cruelty and tyranny but also made the 'Khalsa community' independent and sovereign.

'By hunting in different forests did they kill various animals. There are some important historical sources in which the word 'maas' (flesh) has been mentioned clearly.

(a) Guru's 'Sakhis' (Tales or stories) This book is written by Bhai Saroop Singh Koshish. In Tale No. 110, he has written that when Guru Gobind Singh Ji went to the 'dera' (seminary) of Madho Das, 'meat' was got cooked there. "Whatever is available

in the 'dera' should be cooked," said the Guru. The cook replied that a deer, a goat and its two lambs were there, and nothing else was available in the 'dera'. As soon as the order was given, the Sikhs slaughtered all the four animals and started preparing food."

(b) Bansawalinama Dasan Patshahian Ka (Genealogical Tree of the Ten Sovereign Guru Sahibaan) This book is written by Bhai Kesar Singh Chhibber, whose ancestors used to be Guru Sahib's 'Diwans' (Ministers). To reform the Brahmins, Guru Gobind Singh Ji first made them eat 'Jahtka' meat. Here is the account given on page 128-129 of this book:

Guru Sahib arranged a feast in which fried stuffed bread and 'seera' (flour pudding) as well as meat was got cooked.

He who eats meat should be offered a rupee, and he who eats luchi-kachauri (vegetarian food) should be given two pice. 37.

He who eats meat should be given ten rupees, and the one eating vegetarian food should be given four annas.

Then both the papers containing account of offerings given to the feasters were brought to Guru Sahib.

He tore the one which contained the account of meat-eaters, and put the one of the vegetarians in his pocket. 39.

He who, being a Brahmin, partakes of non-vegetarian food should get a hundred rupees, and the one eating vegetarian food should be given one rupee. 41.

Addressing Brahmins, Guru Sahib said:

"We are to serve you meat."

They said, "Sir, why do you want us to eat meat?"

Guru Sahib said: "We know what is written in your 'shastras' (scriptures)"

When three Brahmins- Hari Bhagwan, Lachhami Ran and Hari Dass- persisted in refusing to eat meat, the Tenth Guru

commanded: "Either eat meat, or lose your life." Arrest them and hang them to death."

(c) Tashrih-ul-Aikwaam:- This Persian writing is lying in the British Library under No. 2755 (FF 1599-1606) in which it is written about eating 'Jhatka' meat: "They (Sikhs) regard 'halal' meat as repugnant and forbidden and eat 'Jhatka' meat, that is flesh of an animal slaughtered with a single stroke of the sword."

(d) Saiyru-l- mutakhreen:- This Persian writing is authored by Munshi Mir Ghulam Hussain Khan, who writes about Baba Banda Singh Bahadur, who was under siege in the 'garhi' (fortress), 'Abdul Samad was busy laying siege of the fortress. He did not allow a grain to go into the fortress. When the siege became prolonged and all stores of foodgrains got exhausted, and there was no food left inside, the besieged soldiers, slaughtered cows, donkeys and horses and ate their flesh."

Eighteenth century 'Rehatnamas':-

By definition, Sikhism is a way of life, according to which a Sikh ought to conduct his life. Sikhism is a harmonious combination of physical and spiritual code of conduct. A Sikh, in his life, ought to perform only such deeds that ensure his physical, intellectual and spiritual growth. One is inner discipline or mode of living' and the source of inner discipline is Sri Guru Granth Sahib. The outer mode of living has two parts- one, what ought to be done (rehat) and the other, what should not be done (kurehat).

'Jhatka' meat is included in the Sikhs' food, only to boost their morale or spirit of courage. Meat is not cooked in the Langar because vegetarians also take food there, which include many devotees from other faiths also, such as Hindus, Muslims, Buddhists, Jains etc. Guru Sahib has made it very clear- "Animated creatures tend to devour animated creatures' (SGGS, P. 955)

Tankhahnama (Bhai Nand Lal Ji):- 'He who eats meat from a Turkish woman, who Sings hymns other than those of the Guru, who puts his heart in listening to women's singing, shall go to hell, hear O Lal Ji."

Rehatnama (Bhai Daya Singh Ji):- "He who eats meat from the hands of a Turk is a big 'tankhahiya' (guilty of religious misconduct)"

"A Sikh should not eat 'kutha' meat and flesh of a reared pig and not touch the flesh of an ass etc."

"He should eat meat of he-goat by slaughtering it with a single blow. He should not go near the meat of a dead animal or 'kutha' or 'halal' meat."

"He should eat 'Jhatka' of a he goat and not set his eyes on any other flesh."

"Only 'Jhatka' meat of a he goat should be cooked in the kitchen and none other."

Rehatnama Hazoori (Bhai Chaupa Singh Chhibber):- "He who eats 'kutha' meat, is a lowly 'tankhahiya' (guilty of religious misconduct.)

Mukhtinama (Bhai Sahib Singh) :- "A Sikh should not eat flesh of an animal slaughtered slowly according to Muslim rites; he should not eat the flesh of a reared pig either."

The Sikhs are basically a martial people. Sikhism is regarded as the pinnacle of spiritualism both in terms of universal and spiritual values. For good health we need good food. In good food, there should be good proteins. Modern-day scientists have proved that every being has RNA and DNA, whether animal or human.

We drink milk and eat curd, vegetables etc. saying that they do not have life. Many persons say that killing of living being is a sin. But Guru Sahib says very clearly:

'In cow-dung and wood there are worms.

As many are the grains of corn, none is without life. (*SGGS*, P. 471)

To prepare meat or vegetable curry, we use dung-cakes and fuel wood daily. Aren't we guilty of killing worms and moths?

From the very beginning, animals have been offered as sacrifice in religious rituals (in the tribal age, it was a practice to often human sacrifice in order to propitiate the gods). Among the Sikhs, unlike in other religions, there is no provision for making animal sacrifice as part of religious ceremony or ritual. Even today, among Nihang Singhs, the practice of slaughtering a he-goat with a single stroke is still prevalent, which is an eloquent proof of the ancient Sikhs' practice of eating 'Jhataka maas' (meat).

Dabistan-i-Mazahib- A 17th Century Chronicle in persian

THE FARSI MAGNUM OPUS OF seventeenth century, *Dabistan-i-Mazahib* has been ascribed by many writers to Mulla Mohsin Fani Kashmiri. But when examined in depth this authorship is assailed by doubt. Many biographers have mentioned Mohsin Fani, but not a single historiographer has ascribed the *Dabistan* to him.

The *Dabistan-i-Mazahib* has nothing to do with Mohsin Fani Kashmiri. There are many reasons for this argument. The prose style of Mohsin Fani is quite different from that of *Dabistan-i-Mazahib*.

There are 395 pages of the *Dabistan*, out of which 134 pages deal with the various Iranian religious sects, particularly the *Parsi* and *Sapasi* faiths.

For Islam and its various sects, only 38 pages (6th Chapter) are reserved where in the information is at best from secondary sources, mostly based on hearsay and what other scholars had told him.

Mulla Mohsin Fani Kashmiri was doubtless a great scholar of his time. His *Masdarul-Athar Mathnavi* reveals his profound knowledge of Islam. In dealing with contemporary Sufis, the author has not mentioned Muhibullah Allahabadi, of whom he was a devout disciple, and whom he could never ignore.

The author of the *Dabistan-i-Mazahib* had probably lived in Kashmir for several years, but he never claimed Kashmir as his

native home, while Mulla Mohsin Fani was unquestionably a native of the valley of Kashmir.

Recent researches tend to show that Maubad Zulfiqar Ardistani (C. 1615-1670), a Zoroastrian priest was the author of the *Dabistan-i-Mazahib*. Zulfiqar had spent a lot of time in Kashmir, Punjab, Maharashtra, Gujarat and Patna in Bihar where he spent his childhood.

The main reason that has crept in historiography about Dabistan's author as Mohsin Fani, because some of the Manuscripts of *Dabistan*, in the beginning, read "Mohsin Fani Says", and then follow two couplets of Mohsin Fani. In this regard, the judgment of Mulla Firuz is crystal clear. "That a careless or ignorant reader may have considered the words. "Mohsin Fani says," as forming the commencement of the volume. And containing the name of the author of the whole book; whereas they merely indicate the author of the couplets that follow" (*The Dabistan-i-Mazahib, Vol.I, P.XI*).

Dr. S.A.H. Abidi in his Mathnawiyat-I-Fani Kashmiri says, "Sir Willian Jones thought that the book was composed by Mohsin Fani and his judgment gave weight to the idea of somehow or other linking the book with the name of Fani Kashmiri.

On the other hand Willian Erskin discovered an account of Mohsin Fani in the *Gul-i-Raina*, but says, "it is to be observed that Lachhmi does not mention the Dabistan as a production of Mohsin Fani". (*The Dabistan-I-Mazahib, Vpl-I, P.XI*).

Similarly Shay and Troyer Say, "Erskine.....concludes that it seems improbable that Mohsin Fani and the author of the Dabistan were the same person.....he coincides withVans Kennedy". (*Op. Cit; Paris*).

Nevertheless, Mulla Mohsin Fani (Fani was his penname) was a Kashmiri. He was the pupil of Mulla Yakub Safri (death:

1605 C.E.) and Muhibullah Allahabadi (death: 1648-49 C.E.). Mohsin Fani was the teacher of Ghani Kashmiri (death : 1707 C.E.). Mohsin Fani Kashmiri also remained courtier of prince Dara Shukoh for several years. He was in the service of Nazr Mohd. Khan (death : 1650 C.E.). the ruler of Balkh. He also remained in the service of Shah Jahan for sometime and became Chief Judge. When Murad Bakhsh defeated Nazr Mohd. there was found in the library of the latter a copy of Fani's Diwan which contained *qasidas* in praise of Nazr Mohd. Fani was dismissed from the post of Chief Judge but was permitted to receive a small pension. After his certain dismissal from the service, Mohsin Fani began to lead a retired life in his native home Kashmir. In Kashmir, Fani spend most of time in teaching well known persons, writers, scholars, teachers used to visit him regularly. The name of Mohsin Fani's house was 'Hauz Khas'.

According to the *Masnawiyat-i-Fani Kashmiri*, when Zafar Khan became the Governor of Kashmir, Fani was very jubilant and wrote a number of lines in the praise of Zafar Khan. Later on, they had a disagreement. Mohsin Fani was in deep love with a dancing Kashmiri girl known as NIJI, who was loved by Zafar Khan also. When the girl did not respond to Zafar Khan he satirized both NIJI and Mohsin Fani. Fani in his return lampooned Zafar Khan. In these prevailing circumstances, Mohsin Fani had to leave his birth place, Kashmir and take refuge in Delhi. Some of his couplets show that Fani had a great love for his motherland Kashmir. One of the contemporary of Mohsin Fani, Mulla Mufid Balakhi has written that Fani was addicted to opium and wine during the last years of his life and died in 1670-71 C.E.

The remarkable work of Mohsin Fani Kashmiri was his "*The kulliyat-e-Fani*" (Manuscript No. 3565, Rampur). The Diwan of Fani contains 5000-7000 Verses.

| | | | |
|-----------|-----|----------|-------|
| Masnawis | 4 | Couplets | 7366 |
| Ghazals | - | Verses | 5265 |
| Qasidas | 5 | Verses | 1680 |
| Quatrains | 166 | | |
| Total | | | 13131 |

The masnawis of Mohsin Fani are as follows:

Naz-u-Niya (historical love story), Maikhane (in this, he praised gardens, streams, rivers and beautiful places of Kashmir). In this *mathnawi*, Fani poet satirised qazis for their dubious character; Masdarul-Attar (In praise of Shah Jahan); Haft-Akhtar (dedicated to Alamgir). Beside these Mohsin Fani has composed many qasidas, Ghazals, quatrains. Mohsin Fani has also introduced a number of Hindi words in his *mathnawi* and *qasidas*. Mohsin Fani has also written marginal notes in prose on the '*Shah-i-Aqaid*' in Arabic. This manuscript is preserved under Ms. No. 794, Islamia College, Peshawar.

Zulfiqar Ardistani, who is the real author of *Dabistan-i-Mazhib* (Schools of religious) died at Gulzarbagh, Patna (Bihar) in 1670 C.E.

Dabistan-i-Mazhib mentions some of the aspects of philosophy and partial History of the religious prevalent in the sub-continent during the seventeenth century. This book contains introduction and main aspects of the following religions into fourteen chapters viz parsisi Hindus. Tibetians, Jews, Nanak Panthis (Sikhs), Muslims, Sachikes, Bahudies, Roshnies, Illahies, Hakims, Sufies, Kabir Panthies, etc.

The author of the *Dabistan* had met Guru Hargobind Sahib and Guru Har Rai Sahib in Kashmir, during their travels. According to the Dr. Harjinder Singh Dilgeer, "Ardastani has recorded several basic postulates of the Sikh philosophy as well as the History of the Sikhs for that period. Though there is some

incorrect data and minor flaws but still his depiction is almost near reality. (*The Sikh Reference Book, Canada, 1997, P. 266*).

The main postulates in the Dabistan about Sikhism are:

- The Sikhs believe that all Guru Sahiban were Nanak (s) in spirit. Those who did not believe this were considered heretical.
- The Sikhs worshipped only one Creator timeless person: Akal Purukh.
- The Sikh gave no special regard to Sanskrit language Sacred to the Hindus, and used folk language for disseminating faith.
- The Sikhs were found every where (cosmopolitan).

Mention is also made about the army, the horsemen, the guns of the Guru Sahib, the *Masand* system, the battles of Guru Hargobind Sahib, etc.

The *Dabistan-i-Mazhib* has been translated into several languages, including the early Punjabi scripts, '*Takre*' and '*Nagri*' between 1870 to 1880 C.E. '*Takre*' Manuscript is lying in the Dogri Deptt. Jammu University, Jammu under No.: 380/156- when author of these lines saw this manuscript, its leaves were slightly damaged. This manuscript was shifted from Srinagar to Jammu in 1980. This manuscript begins with a word in '*Takre*' followed by '*Sri Wahe-Guru Sahib*' in Persian. It has about 250 pages (handwritten).

The '*Nagri*' script is still preserved in the Research Library, University of Kashmir, Srinagar. Every page of this manuscript has 24 lines and are beautiful written. This manuscript has 519 pages.

The chapter on the Sikhs "*Nanak Panthis*" is included from 223-240 pages. This Dabistan is believed to be written in 1645 C.E.

The author of the Dabistan was an admirer of Guru Hargobind Sahib and his account of the Sikhs and Sikhism of those days is therefore of great value to a research student of Sikh history and religion.

The work has been translated into English by Shea and Troyer, and section on the Sikhs or Nanak Panthies has been translated by S. Umrao Singh Majithia in English. Shea and Troyer have apparently made major mistakes while transcribing some of the lines which form the basic postulates of Sikhism. The well known historian Dr. Ganda Singh Translated both in Punjabi and English in later Stage, in 1939, a portion on "*Nanak Panthis*, along with footnotes. This translation was published in *Journal of India : History* published by Kerala University. Trivandrum. The '*Dabistan-i-Mazhib* was compiled in 1055 A.H., (1645 C.E.). It was published in book form by Nawal Kishore press. Cawnpore in 1904.

Ornithological Similies and Metaphors used in Guru Granth Sahib

GURU NANAK HAD A VAST knowledge of the flora and fauna of this vast subcontinent. Guruji's hymns, as incorporated in Guru Granth Sahib, reflect a naturalist's understanding. Guru Sahib has made use of ornithological similies and metaphors frequently to bring home his transcendental flights.

In this universe, all vertebrate animal life is divided into two classes, viz the warm blooded animals and the cold blooded animals. The warm blooded animals are sub classified into mammals who are covered with hair, bear live young and suckle them. All the birds are covered with feathers, lay eggs, and as a natural rule, incubate them with the heat of their bodies.

Avians or Birds are the only feathered creatures in the world. In general outlook, all the birds display common characteristics, they fly, build nest and lay eggs. A closer investigation shows that bird life includes many forms. Aristotle and Linnaeus naturalists of the 18th century laid down some modifications which are universally being applied till date. All the bird life is divided into 27 main orders. These orders are again divided into families, then families into genus and finally genera into species. In South Asia alone, there are 2,000 species of birds.

The hymns of Guru Nanak mention more than a dozen birds, viz, Crane, Crow, Cuckoo, Hawk, Heron, Parrot, Peacock, Ruddy Goose, Sheldrake, Sparrow-hawk and Swan. Here we well discus them alphabetically.

BIRDS:-Guru ji generally used birds in similies and metaphors to describe flight to heavens.

- Becoming a bird, were I to hover and soar through hundreds of heavens. (*Siri Raga: 14*)
- The birds which swarmed at the banks of the pool have played and gone, away (*Siri: 60*)
- Pages in Sri Guru Granth Sahib
- What the sky is to the bird. (*Magh: 143*)
- The birds have no money in their pockets. (*Magh: 148*)
- The bird Soul or tis action is sometimes exalted and sometimes debased. (*Magh : 148*)
- Many birds settle on a tree by night. (*Gauri: 152*)
- Breathless tumblings of the birds and mounted on the stakes. The beings are whirled round. (*Asa: 465*)
- Those several birds which visit it with hope, depart disappointed. (*Asa: 470*)
- Thou art the great Lord and an infinite tree, and I a bird under thine protection. (*Gujri: 505*)
- I weep, the whole world weeps and even the birds in the forests weep with me (*Wadhans: 558*)
- He is like the bird who is imprisoned in a cage and who wanders about behind the bars, but is released not, (*Bilawal: 839*)
- The wise and beauteous true Lord is neither a woman nor a man, not a bird: (*Maru:1010*)
- The mind is a illusionist, the mind is a saunterer and the mind wings in the sky like a bird (*Prabhati: 1330*)

CRANE:- The cranes comes under Gruiformes order. Its martial devotion had become legendary in our folk-lore. There are six species in family Gruidae, viz. Sarus crane, common crane, Donoiselle crane, Siberian crane. According to a

naturalist, "Call: A loud, musical, high pitched trumpet of far reaching quality. The dim of a great concourse of *Koong* taking off the ground with their 'Kurr Kurr' calls uttered in varying keys has been aptly likened to the distant rearing of the sea."

Guru Sahib has used metaphors of crane for its habits bath, swan net. etc.

- Thou assayest every heart, and declarest a swan, a swan and a crane, a crane. (*Asa: 438*)
- The Floricans shriek in the sky and the herons come and sit-down (*Suhi: 753*)
- You read books, say vesper prayers, argue worship stones and sit in transe like a crane. (*Asa: 470*)
- What avails the poor crane to battle at the puddle. (*Dhanasari: 663*)
- If you so blesseth, O Merciful Master, the crane is again transformed into the swan. (*Basant: 1171*)
- O crane, how art thou trapped in the net. (*Basant: 1275*)

CROW:- The crow is a familiar Indian bird. The house crow, Kowwa or Kian comes in family Corvidae. Guruji mentioned crows natural habits, its colour and its relevancy with human beings.

- Man regrets his coming and going like the crow visiting a deserted house. (*Asa: 48*)
- After him food is offered on leaves and the crows are called (*Majhi: 138*)
- The black crow is ever impure. (*Bilawal: 839*)
- The world is like a crow and cherishes not the lord's name. (*Basant: 1172*)
- The crow rubs and washes itself in the small pool of the saline land. (*Solakes leftover from varan: 1345*)

- The swan of the lake, not knowing that the crow is an ill-reputed bird, associated with it. (*Ibid.* 1411)

CUCKOO:- Its family name is cuculidae and order is cuculiformes. They have a cosmopolitan distribution. Koel builds no nests of its own but deposits its eggs in crow's nests leaving them to be hatched, and the young ones to be reared, by the foster parents. The Koel's song has been much lauded in romantic poetry as well. There are several species of cuckoos viz. Large hawk, pied crested, Indian plaintive, Indian cuckoo, Bay-banded, Indian drongo, Sirker cuckoo. Its love for water and rain drops is well known.

- O my soul! Cherish such an affection for God as the pied cuckoo has for the rain. (*Siri:* 60)
- Give pied cuckoo, Nanak, the water of thine mercy, O'God! So that he may have an abode in the name, (*Sohila.* 13)
- As the pied cuckoo has affection and thirst for rain drops. (*Gauri:* 226)
- Nanak, the pied cuckoo prays for the nectarous water of the name , O Lord, Mercifully bless him with thy praise. (*Gujri:* 504)
- Thou cooest like a cuckoo and ascending is the youth. (*Wadhans:* 567)
- Bless Nanak, the pied-cuckoo with the water of thine mercy. So that he may have an abode in thy name, O Lord, (*Dhanasari:* 633)
- The beauteous cuckoo sings on the mango tree. How can I bear the pains of my mind. (*Tukhaari:* 1108)
- Beloved, my beloved cries and shrieks the pied cuckoo and the snakes go about biting. (*Ibid:* 1108)

- When the low clouds thunder and burst the cuckoo, the peacocks, the trees, the bulls, the birds and the snakes are filled with love. So does the chaste bird when her spouse is back home. (*Sarang: 1191*)
- The pied cuckoo and the fish find peace through water, and to the dear, the bells note is pleasing. (*Malar: 1274*)

DUCK:- It is a smaller bird of the family Anatidae. The prominent characteristics of a duck are short webbed feet, with a small hind not reaching the ground. There are two species of ducks. Brahming duck and Ferruginous duck.

Guru ji has beautifully mentioned its realistic habits.

- As a lotus flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet. (*Ramkali:938*)

HAWK:- Hawk is the bird of the falcon family. Hawk keeps a sharp lookout, perched bolt upright on bough amongst the foliage or on the canopy of some high standing near a forest clearing, for jungle fowl, pheasants, hares and other small animals coming out into the open. It swoops down with a terrific rush, strikes and bears its prey away in its talons. There are different species of hawks, viz. Brown Lizard hawk, Crested Honey buzzard, Crested Gos hawk, Besra sparrow hawk and long-legged Buzzard.

Guru ji has mentioned its learned and clever nature.

- As the hawk and the net in hunters hand are to the birds, so is death to the mortals. (*Siri: 55*)
- The deer, the hawk and officials, they are called learned and clever. (*Malar: 1288*)

HERON:- It is a large screaming wading bird of Ciconiformes and Ardeidae family. Herons are long legged birds

with partially bear tibia and longish unwebbed toes. They have long, flexible necks and pointed spear like bills. It is a solitary bird away from its breeding colonies than the egrets. Herons are of different species viz. Reef, Night, white bellied, purple and yellow bittern herons.

- The filth of your mind shall be removed and from a great heron, you shall become a great swan, (*Wadhans: 567*)
- The herons arranged in white feathers abide in places of pilgrimage. (*Suhi: 729*)

PARROT:- The parrots have the order psittaciformes, having a single family psittacidae. These are well predominantly green plumaged ornamental birds, but highly destructive to crops and orchard fruits. The commonest species are rose ringed parakeet, Alexandrine, blossom headed, Red breasted, slaty-winged, blue-winged and Layards Parakeet.

- In the cage of Divine love, parrot, the utterer, utters the Lord praise. (*Maru: 1010*)

PEACOCK:- In peninsular India, it is the most familiar and spectacular member of the pheasant family. MOR has been elected National Bird of India, It is found in wilderness and its main food consists of grains, tubers, vegetables shoot, insects, lizards and small snakes as well. It is extremely shy and difficult to see, has excellent sight and hearing and is constantly on the alert. Although it looks cumbersome, the cock's 'tall' does not inconvenience him whether running through vegetation. When walking it is carried just of the ground.

- The peacocks are sweetly crying, O sisters, the rainy month off swan has set in. (*Wadhans: 406*)

RUDDY-GOOSE:- It is bird of order Anseriformes and family Natidae. Ruddy-goose is an intermediate between ducks and swans, the female of such a bird. It is common in winter in northern and central India on rivers and jheels. It stays in small parties of 15 to 20 individuals. It becomes active towards sunset when flocks fly in a long strung out V formation. It is known to fly at very high attitudes when on migration over the Himalayas. Bar headed Goose and Greylag Goose are most common.

- The she Ruddy-Goose desires not sleepy eyes and has no sleep without her beloved. (*Malar: 1247*)

SHELDRAKE:- It is a large duck generally 60 cms, having red bill with long large knob at base, two bands on back and black flight feathers, chestnut band around upper back and breast and remainder of white plumage.

- O' my soul ! Bear such love to God as the Sheldrake has for the Sun. (*Siri: 60*)

SPARROW-HAWK:- Its scientific name is *Accipiter Virgatus*. It is about 35 cm long. It is very much like Shikra bird with heavier throat stripe, but its habitat is thick other evergreen forest.

Guru Sahib used it as a symbol of beloved's love in metaphysical terms.

- The Sparrow-hawk cried beloved and the cuckoo sings its lay. (*Maru: 1093*)
- Nanak, the Sparrow-hawk of the mine cries; spouse my spouse and the cuckoo of the tongue is embellished with the name. (*Tukhari: 1093*)
- Without water, the Sparrow-hawk cries, O Beloved, O my beloved and walls and laments. (*Malar: 1247*)
- The Sparrow-hawk chirps during the night, O my mother. (*Malar: 1247*)

SPARROW:- It is a bird of Ploceidae family. It is most widely known and recognized bird. It adapts itself to the new environmental conditions easily. Its food consists mainly of seed and grains. In villages and towns it is a very common bird.

- Half a gram is the feed of the Sparrow and ascending the Sky, it chirps. She the good Sparrow, that utter the Gods name is pleasing to the lord. (*Malar: 1285*)

SWAN:- It is a bird of the Anatidae family and Cygnus Species. It is large, graceful, stately and long necked. All its three species, Mute swan, Hooper and Bewicks swan are very rare. According to Hume and Marshall, "This species has been, however, so seldom recorded as killed in India that it may melt to enumerate every instance of this which has come to any knowledge."

In Punjabi its name is Hans and in Hindi, Hans and Hans Barwa. Guruji has used this metaphor widely in connection with soul, tank, crow, ocean, lake, jewels and pearls, etc.

- Pray Nanak, listen to my supplication. Thou art the tank and thou the swan. (*Siri: 23*)
- In the third watch of night, O my merchant friend, the white swans came and alight on the head tank. (*Siri: 75*)
- He, who is pleasing to him, O Nanak! Him he makes a swan from crow. (*Siri: 76*)
- The soul swan flies away and inquires about the road to take. (*Majh: 138*)
- When the soul swan departs, thou remainest behind.... (*Gauri: 1550*)
- The swan picks bright jewels. (*Asa: 351*)
- When mortals days are at an end, the body and the swan are separated, O my mother. (*Wadhans: 588*)

- Within the ocean, the swan meet the Lord of their soul. (*Dhanasari:685*)
- Abandoning the ocean, the swan goes no where else. (*ibid: 633*)
- For seeking the Lord's praise and enology, the swan is attached to the skeltons of reproaches in a day and thousands in a night. (*Suhi: 767*)
- The soul swan arises.... (*Ramkali: 934*)
-Thou art my lake and thou the swan, (*ibid: 939*)
- Mind as swan flies nor, not his body wall falls. (*ibid: 939*)
- The union between the lake and the swan in ordained from the very beginning, so it pleases the Lord, (*ibid: 956*)
- In the lake are jewels and pearls. They are the feed of the swans. (*ibid: 956*)
- The Guru is the pool of nectar and I am his beloved swan. (*Maru: 1072*)
- Pure is the body and pure the swan soul. (*Maru: 1035*)
- When soul- the swan flies away, under the lord's command, the dust mingles with dust. (*Tukhari: 111*)
- Gold becomes the body and stainless the soul swan. (*Malar: 1246*)

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Flora Imagery in Guru Granth Sahib

GURU GRANTH SAHIB (SGGS)- is, for all time, the guide for the Sikhs; held in deep reverence. The revelations and teachings are veritable treasure-house for all humanity. In SGGS, the Divine Spirituality and Nature symbiotically peripheralizes one another. The Divine is perceived in the natural order. SGGS is the repository of naturalists's understanding as well as a vast knowledge of the flora of this world. Being the holy *Magnum opus* of the Sikhs, this scripture is the sacred repository of all sciences, SGGS has assimilated botanical treasure in the form of plants, trees, fruits, flowers, herbs, shrubs, etc to a great extent. The ecological Orientation is a recurring theme in this religious scripture. The human life without flora is unthinkable.

The plant symbolism and imagery is a powerful and vital source of botany. A few pockets of this world enjoy such a varied landscape as that of India, and the diversity of Nature reflect the wonderfully rich flora. What is flora? "Collective term used to describe all the plants that are found in a particular, or that occurred at a particular time. "(Phillp's Nature Encyclopedia). In simple words, it is a study of the plants, flowers, trees, herbs and shrubs, etc. One emerges absolutely enthralled after a detailed study of floral references in SGGS. We will discuss some flora images alphabetically:

Acacia:- Acacia (A. Arabica. A. Jaoquenonti) is a thorny evergreen shrub or tree, widely found in tropical and subtropical regions. Leaves are compound, flowers are white or yellow. It is about 4-59 feet in height.

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥

[SGGS: 1379]

Farid, the farmer plants the tree of *Acacia Arabica* and desires the grapes of Bijour. (SGGS: 1379).

Asafoetida: It is a perennial herb of Afghanistan and Iran. A milky juice exudes from cuts made at the base of the stem and root. This resin is obtained mostly during the rainy season. It is a herb of strong odour. It is full of medicinal properties, especially for stomach, cough, worms, etc. Sometimes it is used for flavouring food produces. Scientific name is *Ferula asafetida*, Punjabi name is *Hing* or *Heeg*.

ਫਰੀਦਾ ਰਹੀ ਸੁ ਬੇੜੀ ਹਿੰਡੁ ਦੀ ਗਈ ਕਬੂਰੀ ਗੰਧੁ ॥ (SGGS: 1379)

Farid, she remains smeared with asafoetida and loses the fragrance of musk. (SGGS: 1379, 718)

Banana:- Banana (*Musa paradisicea* L) is a long curved fruit, yellow or reddish when ripe having soft, creamy flesh. Tree is 10-30 feet in height. The flowers develop into bunches 50-150 fruits. Bananas ripe on the tree in 75-100 days. About 100 varieties are cultivated world-wide:

ਕਦਲੀ ਪੁਰਖ ਧੂਪ ਪਰਗਾਸ ॥ (SGGS: 1162)

The Lord shines in the plantain, flower and the sun-shine. (SGGS: 1162) (SGGS: 718, 1369)

Banyan Tree:- Banyan tree (*Ficus benghaiensis*) is an evergreen large tree. Its branches moves downwards like aerial shoots that take root, forming new trunks. These trunks form a single tree. The height of the tree is 70-100 ft. It is an indigenous plant of peninsular India. In the ancient Indian Literature, its mention is well known. Its age is guessed as 100 years:

ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ ਬਿਸਥਾਰ ॥ (SGGS: 340)

He whose expanse is the three worlds, is contained in the seed of banyan-tree. (SGGS: 340).

Bermuda Grass:- It is a perennial grass from Asia and Europe, but now spread worldwide. Being a creeping grass, it spreads widely through the net-work of Rhizomes and Stolons. It is a lawn and pasture grass become an invasive weed. Scientific name is *Cynodon dactylon*. Its leaves are small and soft. Worldwide, it is known by many names such as Dab grass, holy grass, Greenery, Star grass, Lawn grass, Bamba grass, Devilgrass, etc.

ਫਰੀਦਾ ਬੀਰੀ ਪਵਾਰੀ ਦਭੁ ॥ ਜੈ ਸਾਈ ਲੋੜਹਿ ਸਭੁ ॥ (SGGS: 1348)

Farid, if thou long for the Lord of all, then become like the spear grass (Bermuda) of the path way. (SGGS: 1378).

Flame of the Forest:- It is commonly known as palas tree (*Butea Frondosa* or *B. Monosperms*). A small or medium deciduous tree having grey or light brown bark. Flowers are large, olive green or velvet dark in colours. Platters, cups etc are made up of from the leaves of this tree. The tree is also cultivated in gardens. The name *Butea* was coined by Koeing or Roxburgh in honour of John Stuart, 3rd Earl of Bute who "for several years lived in retirement in Bute, engaged in agricultural and botanical pursuits". (*Encyclopedia Brit*, 4:459, 1959). The specific name *frondosa* means 'leafy' or 'full of leaves'.

ਮੰਗਤਿ ਮੰਤ ਮੰਗਿ ਲਗਿ ਊਚੇ ਜਿਉ ਪੀਪ ਪਲਾਸ ਖਾਇ ਲੀਜੈ ॥

(SGGS: 1325)

As *Butea frondosa* becomes part and parcel of the *Ficus religiosa*, similarly meeting with the saints society, one becomes Sublime. (SGGS: 1325)

Castor Plant:- Castor plants (*Ricinus dichotoma* L) seed is extracted and yellow oil is obtained which is used for burning and beneficial for machine parts. It has many medicinal properties especially for Arthoritices, Cough, Swelling, Pimples, etc. It is known in Punjabi language as Arind, Rind or Rindi. It is also

used to make someone vomit or delectate:

ਤੂੰ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ॥ (SGGS: 486)

Thou art Sandal and I am the poor Castor plant, dwelling close to thee. (SGGS: 486)

Celandine:- Celandine (*Chellidonium majus*) has serrated leaves, yellow flowers and narrow seed pods. Its yellow sap was used to cure warts. This plant is commonly found in Asia, Europe, Britain and United States. It has some medicinal properties.

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ॥ (SGGS: 319)

The Celandine fruits look beautiful, attached to the parent stalk. (SGGS: 319, 147, 148, 1286).

Cloves:- Cloves (*Caryophyllus aromaticus* L) is a small, aromatic, evergreen tree that is native to the Moluccas. Flowers are very small, appear in Clusters. Its dried flower buds are widely used in cookery. Oil of cloves is distilled from the stems. Height of the plant 1-4ft. It is a healing medicine for mouth and stomach illness. It is virtuous to diseases of sex-Vigour, Paralysis, Deficiency, etc.

ਕਿਨਹੀ ਬਨਜਿਅ ਕਾਂਸੀ ਤਾਂਬਾ ਕਿਨਹੀ ਲਉਗ ਸੁਪਾਰੀ॥ (SGGS: 1123)

Some deal in bronze and copper and some in cloves and betel-nuts, (SGGS: 1123).

Coarse Grain:- It is a bush resembled to *Chenopodium album*, whose coarse grains are used by poor people. Its scientific name is *Paspalum Scrobiaculatum*. In Punjabi its name is Kaudra, Kauday, Kaudara, Kauda, etc.

ਢਾਟੇ ਨਾਕਨ ਟੂਟੇ ਕਾਧਨ ਕੋਦਉ ਕੋ ਭੁਸੁ ਖਈਹੈ॥ (SGGS: 524)

With a torn nose and maimed shoulder, thou shall eat the straw of coarse grain. (SGGS: 524, 990, 1381)

Coconut Palm:- Coconut palm (*Cocos Nucifera* L) is the member of monocotyledonous tree found in a tropical and

subtropical regions. The leaves are Palmate (fan like) or pinnate feather like). All palms produce Drupes, such as dates or Coconuts. Tree is about 10-25 meters in height; The oil is extracted from the dry copra known as Coconut oil or Coconut butter. In Punjabi, it is known as *Giri, Khupa, Narial, Nariel*, etc.

ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥ (SGGS: 417)

They eat Coconuts dates and enjoyed on the couches. (SGGS: 417, 718, 1382)

Colocynth (Gourds):- It is an annual vine and ornamental, hard shelled fruit. It resembles to watermelon. It bears certain medicinal properties. In Punjabi it is known as *Kauram, Kaura Dhuma*. The shape of the fruit is almost spherical, irregular or bottle shaped.

ਮਨੁ ਪਵਨੁ ਦੁਇ ਤੂੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ ॥ (SGGS: 334)

My mind and breath, I have made the two gourds of my fiddle and the Lord of all the ages I have made it frame. (SGGS: 334, 147, 338, 403, 708, 1375, 1413)

Datura:- Datura (*Datura Stramonium*) is a poisonous annual weed. It has foul-smelling leaves. Flowers are large white or violet coloured. It produces usual drugs, one of which is used in the treatment of asthma. Some plants are ornamentals worldwide. It is also known as thorn- apple.

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ ॥ (SGGS: 147)

Garlic:- Garlic (*Allium Sativum*) is a bulbous herb, having a bulb made up of cloves. It is commonly used for flavouring. It's foliage resembles with onion. It bears some medicinal properties.

ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੀ ਲਸਨ ਕੀ ਖਾਨਿ ॥ (SGGS: 1365)

Kabir, as is piece of garlic, so is an infidel. (SGGS: 1365)

Gram:- Gram bean (*Cicer arietum*) is a leguminous plant. It is rich in protein. The seeds of this plant is commonly used for

human or animal food. It has different varieties like Broad bean, French bean, Soya bean, etc. Sometimes, this name applied to non-leguminous plants.

ਜਿਉ ਕਪਿ ਕੇ ਕਰ ਮੁਸਟਿ ਚਨਨ ਕੀ ਲੁਬਧਿ ਨ ਤਿਆਗੁ ਦਇਓ ॥

ਜੇ ਜੋ ਕਰਮ ਕੀਏ ਲਾਲਚ ਸਿਉ ਤੇ ਫਿਰਿ ਗਰਹਿ ਪਰਿਓ ॥ (SGGS: 336)

As a monkey, through greed does not let go handful of grams in its hand and is thereby entrapped, so do all deeds done by man through greed they ultimately become halter round his neck (SGGS: 336)

Grapes:- Grapes (*Vitis Vinifera* L) is a native of Asia, grows in temperate and subtropical climates. It's fruit's is eaten raw, dried. Its quality is wholly dependent on soil, climate, topography and cultivation methods. Punjabi name for it is Dhak, Kishmish, etc.

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥ (SGGS: 1379)

Farid, the farmer plants the tree of *Acacia Arabic* and desires the grapes of Bijour (SGGS: 1379)

Gularia Tree:- Gularia tree (*G. agallocha* L) is a member of genus *guttifera* native to South Africa. It has fleshy leaves with spiny-edges. They have clusters of yellow or orange or red drooping flowers. It is commonly known as Aloe.

ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ ॥ (SGGS: 1018)

Sandal, aloe, camphor-paste, the earth loves them not. (SGGS: 1018, 14)

Holy Basil Plant:- It is a tropical plant of the mint family. Its leaves are used for flavouring. Flowers are white or purple in colour. Scientific name in *Ocimum basillicum* or *O. Sanctum*.

ਖੇਚਰ ਭੂਚਰ ਤੁਲਸੀ ਮਾਲਾ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥ (SGGS: 973)

Breath- control, fixation and wearing of the rosary of sweet basil, these I have found contained in the Guru's grace. (SGGS: 973)

Lotus:- It is the common name for any water lily of the genus *Nulumbo* and several tropical species belonging to the genus *Nymphaea*. The *Nulumbo Pentapetala* has worldwide distribution. It is known by different names, viz Lotus Lily, Pond nuts, Wonkapin, Water Chinaquapin. The leaves float at the surface and showy flowers of white, red, pink, blue or yellow. Edward Sylvester of Chorley was the first man, who introduced this flower. The stalk of this flower is upto 30 feet and width 10 inches. It is the sign of "Heart and Truth".

ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ ॥ (SGGS: 181)

Lord's lotus feet are the support of their soul. (SGGS: 181, 13, 23, 24, 59, 85, 181, 189, 249, 254, 263, 272, 340, 352, 454, 496, 534, 857, 898, 938, 925, 974, 975, 990, 1209, 1245, 1267, 1293, 1381, 1402)

Jasmine:- Jasmine (*Jasminum officinale*) is an evergreen or deciduous shrub. It has fragrant yellow, pink or white flowers. Its oil is used in different perfumes. Height of the shrub is 20 feet.

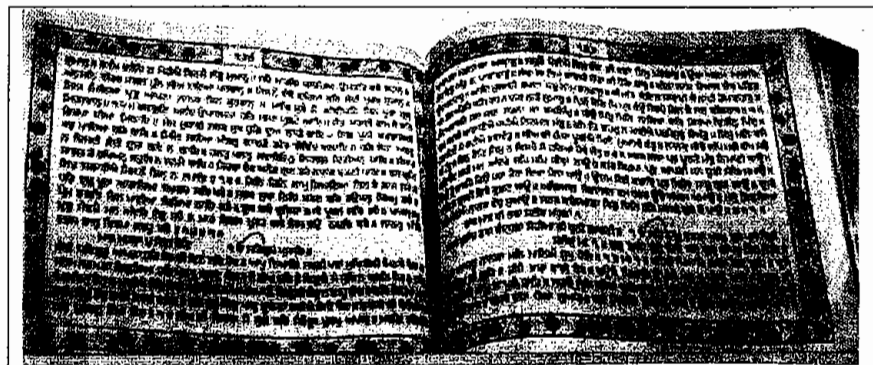
ਪੀਤ ਬਸਨ ਕੁੰਦ ਦਸਨ ਪ੍ਰਿਅ ਸਹਿਤ ਕੰਠ ਮਾਲ ਮੁਕਟੁ ਸੀਸਿ ਮੋਰ ਪੰਖ ਚਾਹਿ ਜੀਉ ॥ (SGGS: 1402)

Thous wearest yellow robe, hast teeth like the Jasmine flower, abidest with thy love, hast rosary upon the neck and eager embellisheth thy head with the crown of the peacock feathers. (SGGS: 1402)

Madder:- Madder (*Rubia tinctorium*) is a perennial vine native to Asia and Europe. It has greenish-yellow flowers. In ancient times, a red dye was produced from its roots. Height of the plant is upto 3.9 feet.

ਨਿਰਮਲ ਸੋਇ ਬਣੀ ਹਰਿ ਬਾਣੀ ਮਨੁ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਨਾ ॥ (SGGS: 1081)

By means of the Divine Gurbani, immaculate repote is obtained and the soul is imbued with the Name madder. (SGGS: 108, 54, 311, 346, 400, 454, 644, 708, 721, 722, 729, 731, 777, 786, 985, 1051, 1212, 1279, 1379).



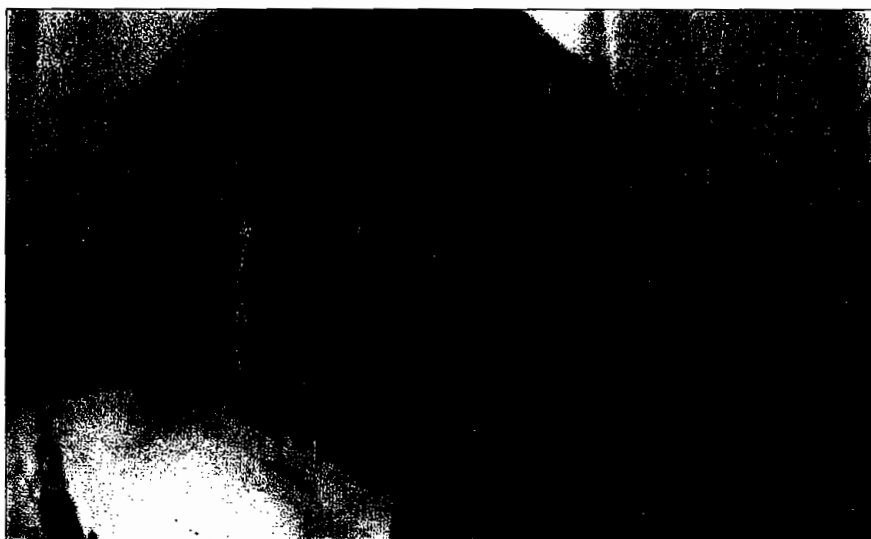
Sri Guru Granth Sahib



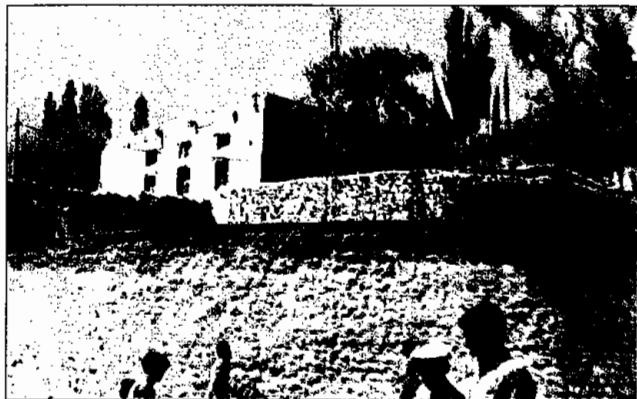
Darbar Sahib, Amritsar



Some Prominent Leaders of AISSF with Master Tara Singh



Gurdwara Pathar Sahib Leh-Ladhak



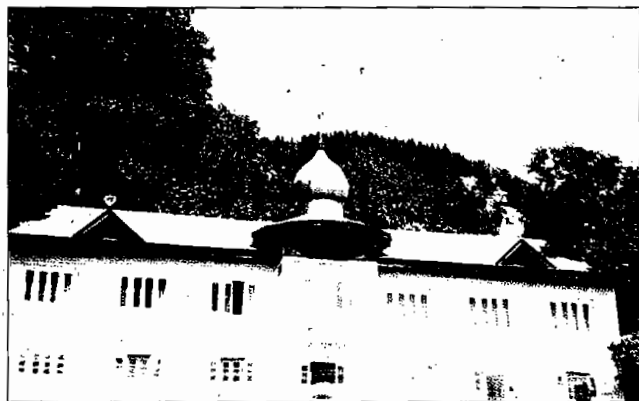
Gurdwara Chotta Nanakana, Sakardoo



Gurdwara Nanaksar, Mattan Sahib



Gurdwara Guru Nanak, Awantipura



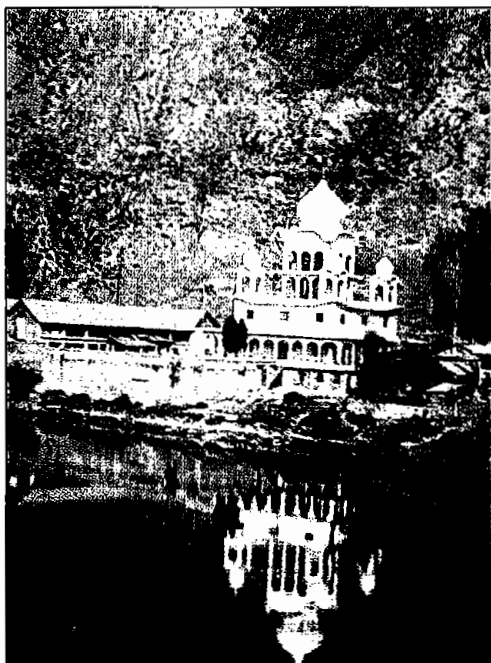
Gurdwara Nanakasthan, Anantnag



Gurdwara Guru Nanak, Bejbehara



Gurdwara Guru Nanak Asthan, Berwa



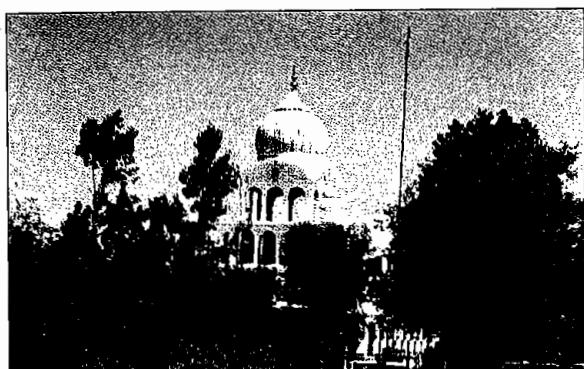
Gurdwara Chhaviyen Patshahi, Baramulla (New)



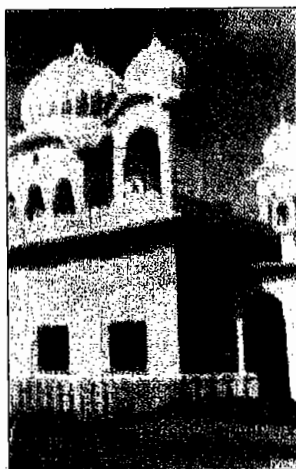
Gurdwara Chhaviyen Patshahi, Baramulla. (Old Building, With Chinar Tree)



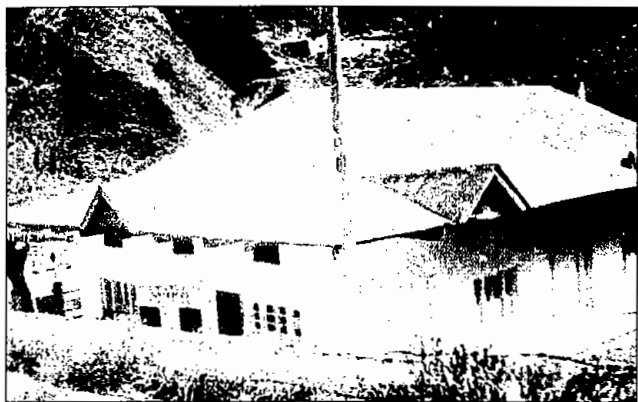
Gurdwara Shahjimarg Pulwama



Gurdwara Tharasaheb, Kalampura



Gurdwara Chhaviyen Patshahi,
Nowshera (Rajouri)



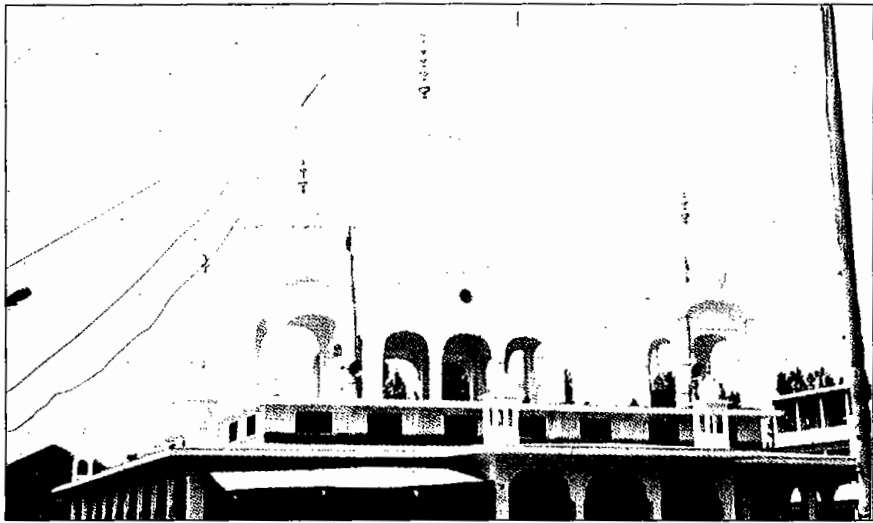
Gurdwara Chhaviien Patshahi, Parampillan (Uri)



Gurdwara Tapiana Sahib, Shalkot (Baramulla)



Gurdwara Akali Phoola Singh, Shaheed Gunj, Srinagar



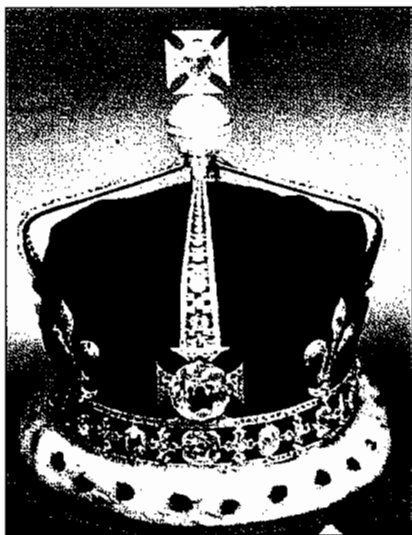
Gurdwara Shaheed Bunga, Barzalla (Srinagar)



Maharaja Dalip Singh



Maharani Jinda Kaur



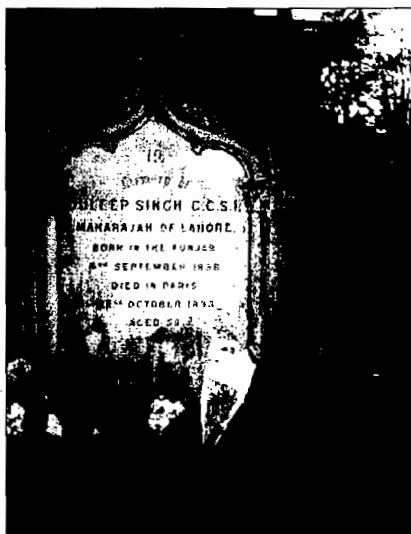
Koh-I-Noor Diamond



Darbar Sahib, Amritsar



Maharaja Ranjit Singh on Horse Back



Dalip Singh's Memory at Elvidon



Maharaja Dalip Singh on Horse Back
(Statue at Elvidon)



*Ever affectionately
Dalip Singh*

Maharaja Dalip Singh



Baghdad Memories



Bhai Amrik Singh



Kanwar Naunihal Singh



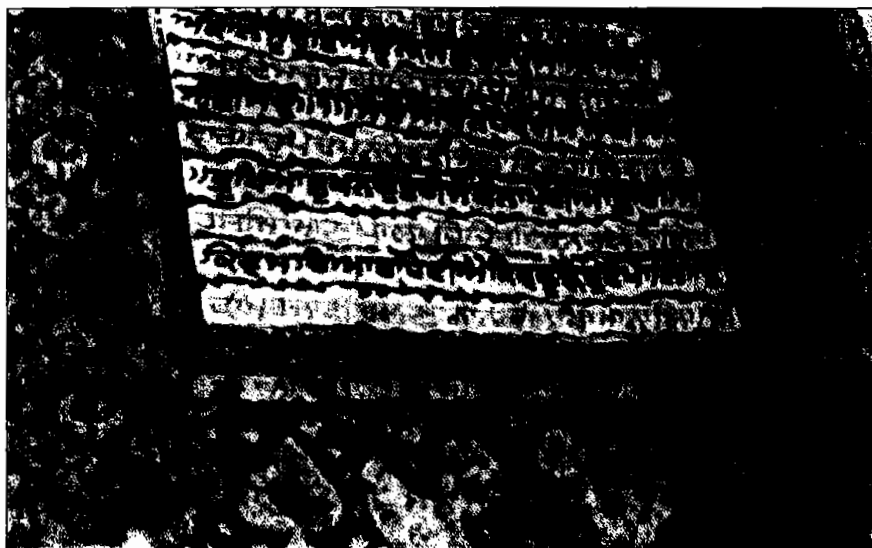
Maharaja Ranjit Singh
on Golden Chair



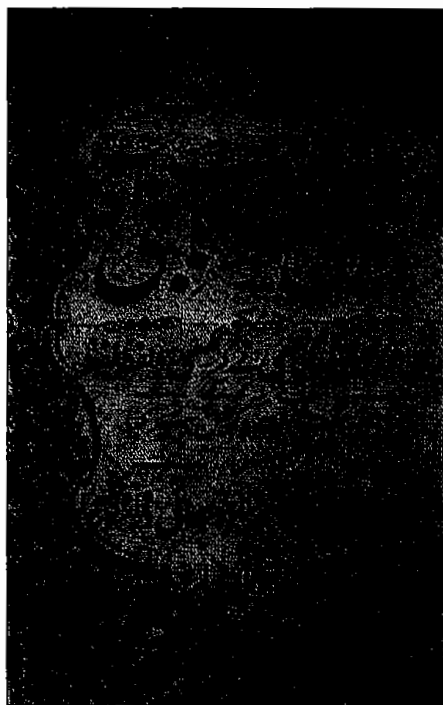
Khalsa College, Amritsar



Big Holocaust



The Sunehti (Golden) Bir At Mattan Sahib (Kashmir)

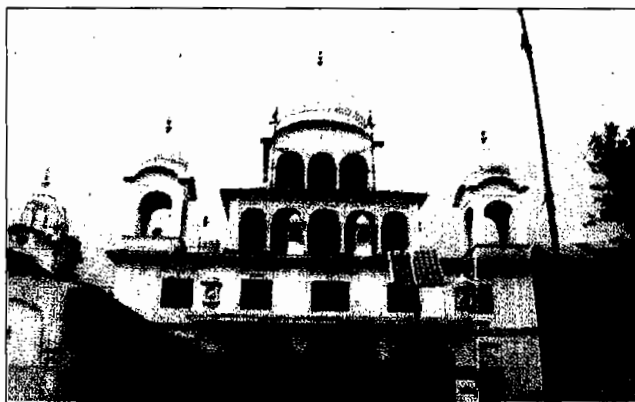


Persian Script Bir of Guru Granth Sahib



This image shows a page from the 'Sunehri Bir' (Golden List), a historical document listing Sikh warriors and their families. The page is filled with dense, handwritten text in Gurmukhi script, organized into columns. The text is written in gold ink on a dark background, which is why it is called 'Sunehri' (Golden).

Index Page of Sunehri Bir



Gurdwara Chevien Patshahi Srinagar (Kashmir)



Small Holocaust

Chef d'oeuvre of Baba Nanak in Baghdad

'Hazaratbal Mosque' of Srinagar (Kashmir) is 9 Kms. from Lal chowk and situated on the western corner of the Dal Lake. Constructed on Arab style architecture, the white marble Sacred mosque has a special importance for Muslims. In this mosque a hair of Hazarat Mohammad Sahibs' beard is placed in a glass case. In history it is mentioned that this sacred hair was brought from Madina in 1630 by Khawaja Nasruddin, to Kashmir, who shifted it from Bijapur in 1700 C.E. The most Sacred hair is displayed to devotees on special occasions. A few years ago, I along with my, Muslim friend visited 'Hazrat Bal Shrine'. We met the Chief of the Shrine Khawaja Noor-din-Banday, a highly respected person among the Kashmir Muslims. In a very Cordial atmosphere, he talked about the life of Baba Nanak, the founder of Sikhism. As the discussion was going on, Guru Nanak Sahib's visit to Baghdad Centrally figured in the talks. Khawaja Noor-din-Banday revealed a new aspect and crowning achievement of Baba Nanak's life. He told us that Baba Nanak's knew the numerals of 'Elimy-abjad'. He pointed out that when intellectuals and scholars asked Guru Sahib, how he (Guruji) should coin the name of prophet Mohammad through the 'Elimy-abjad', Then Guru ji said:

Nam lo Jes hindse Ka
Do aur Mela lo phir kar lo Panch Guna
Bis se uraa lo baki kar lo No Guna
Es ma do aur Bhe lo mela
Nanak es pedi nam 'Mohammad' lo bana

Miani lolakulma Cat Pat Samja ja.

Mathematically, We can solve the above numeral as follows, through 'Elimy- abjad'. Suppose we take the figure 4 (we can take any figure). To add 2 to figure 4, we get 6. Then by multiplying by 5, we get 30.

By dividing 20, we get 90. To add 2 to figure 90, we get 92.

As far as 'Mohammad' name is Concerned, according to 'Elimy-abjad', we have the value of words as:

| | | |
|-------|---|----|
| Mim | - | 40 |
| Hay | - | 8 |
| Mim | - | 40 |
| Dal | - | 4 |
| Total | = | 92 |

Therefore, Ninty Two is the Correct for prophet Mohammad's name.

It is interesting to know that above couplet spoken by Baba Nanak at Baghdad during his visit signifies the crowning achievement (Chefdoeuvre) of the Master over Muslim intellectuals and scholars. Khawja Noor-Din-Banday Confessed that this couplet came to him through generations to generations through the Muslims of Turkistan, Sham and Arabs. It is historically correct that in Sikh traditions Meharban Janam Sakhi, Bhai Mani Singh and Bhai Gurdas accounts cofirmation of Guru Ji's visit to Baghdad, Sham (Syria) and Rum (Turkey).

Khawaja Noor-Din Banday remarked that his ancestors were the residents of Turkistan. Their Chief ancestor Badi-ul-Din Juma was the King of Turkistan.

Big Holocaust

Punjabi word 'Ghulukara' is annonymous to holocaust. The word is basically derived from the latin 'Holocaustrum'. Which mean 'burnt whole'.

The word 'Holocaustrum' was Coined during Second world war. Global history indicates different holocausts in different pockets of the world.

Three holocausts of the Sikh history:- In the Sikh-history mainly three holocausts came, when thousands to lakhs of Sikhs embrassed martyrdom. First holocaust took place on June 1746 CE, When about 10,000 Sikhs achieved martyrdom. In the annals of Sikh history, it is remembered as 'Small holocaust'.

Second holocaust took place on Feb 1762 CE in which about 25,000 to 30,000 Sikhs achieved martyrdom. It is known as 'Big holocaust.' Third Sikh holocaust took place between June 1984 to 1994 CE, which is popularly known as 'Biggest holocaust' in the blood drenched pages of the Sikh history. In this holocaust about 2, 00,000 (Two lakh) Sikhs achieved martyrdom.

Situation before the Holocaust :- In May 1761 CE, when khawja Mirza Khan was nominated by the Ahmad Shah Durrani, the Sikhs not only defeated him in the battle but insistently killed him. As the news reached to Ahmad Shah, he despatched Noor-Din-Bamzi to Punjab. As Bamzi crossed the river Chenab, he Confronted with S. Charat Singh Shaker Chakyaia. Hardly Bamzi survived his life and took refuge in the fort of Sialkot. When Sikhs took no seige of the fort for a couple of days, then Bamzi took to heals towards the Jammu hills in the mid night. Afghan Soldiers laid down their weapons before Sikh Sardars.

The Governor of Lahore khawaja Ubade Khan, When heard the news of Bamzi, he became furious. He gathered a huge army and attacked the Sikhs but in due course, a large number of Sikh Soldiers in Afghan army, Shaked hands with their Sikh brothern. Seeing this situation, Ubade Khan with heavy artillery and Ammination left behind, went towards Lahore. The Chardhikala spirit of the Sikhs go high and victory kissed their feet. The rise of the sikhs bestowed them Lahore. S. Jassa Singh was Conferred King and 'Sultan-ul-Quam' title. In this way Punjab came under the 'Kesri flag' from Indus to Sutluj.

Seige of Jandiala:- A Gurmata was passed on 27 October 1761 CE at Akal Takhat Sahib that the enemies of the Sikh Nation especially Emerreceries of Afghans, Mukhbirrs, associates etc would be punished, among them were the Niranjian's of Jandiala. On the information of Aakal Dass, Ahmad Shah Durrani Came to attack on Punjab. Actually this attack was to finish Sikhs at the root level. This was the second colour of the Verdict of 10 Dec. 1710 CE, which was circulated by Emperor Bahadur Shah that where ever the disciples of (Guru) Nanak (Sahib) met, behead them.

Actual words were:- "....Nanak Paristan ra har Jagga bia bandh ba-Qatal Rasanand".

In January 1762, Singhs encircled the town of Aakal Dass. He Shut all the doors and remained indoor. He immediately informed Ahmad Shah and he came with heavy army and reached Lahore on 3rd Feb. 1762 CE. When Sikhs heard about the news, lift the Seige and moved towards Malwa. In that time, Sikhs were about forty thousand (40,000), among them were ten thousand women folk, Children and old men in the form of *viheer*. Sikhs moved towards *Bika Nehar*. The ruler of Sirhind. Jehan Khan informed Ahmad Shah about the Prevailing circumstances. Ahmad Shah directed Jehan Khan that before my (Ahmad Shah)

arrival the Sikhs should be gripped tightly and before dawn, they would be killed. In this venture, Bhikhan Khan of Malerkotla accompanied Jehan Khan. The *Viheer* of the Sikhs was about 4 Kms. from Barnala at that time. Rattan Singh Bhangu clearly mentioned this incident in his magnum opus '*Sri Guru Panth Parkash*' on Page 451-53.

ਔਰ ਸ਼ਾਹ ਪੈ ਗਏ ਹਲਕਾਰੇ, ਸਿੰਘ ਆਏ ਹੈ ਦਾਇ ਹਮਾਰੇ।
ਹਮ ਇਤ ਵਲ ਤਹਿ ਰਾਖੈ ਘੋਰ, ਤੁਮ ਇਨ ਮਾਰੋ ਹੋਤ ਸਵੇਰ॥ ੨੦॥
ਬਹੀਰ ਕੋਸ ਦੁਇ ਤਿਨ ਗਯੋ, ਤੋ ਆਗੇ ਪਰੇ ਰਿਪੁ ਔਰ।
ਜੈਨਾ ਅਤੇ ਮਲੇਰੀਏ ਮਾਰੇ, ਉਨ੍ਹੈ ਬਹੁ ਦੋਰ॥੩੬॥

Day of Holocaust:- In the morning of 5th Feb. 1762 CE, battle field was in full swing. The Sikhs have no idea that Abdalli came to the rescue of Jehan Khan. The strength of soldiers of Jehan Khan artillery was about 20,000, who attacked first. When Abdalli reached with 30,000 horse mounted army, the spirit of Afghan Soldiers knew no bounds. In this time Abdalli wanted to take old revenages from the Sikhs.

S. Jassa Singh and S. Charat Singh, knowing the pulse of time, they ordered Sikh Soldiers to encircle and erect circular fort around women, children and old men and proceed towards Barnala. There was only one motto of the Sikhs, to Safeguard and protect the '*Viheer*' and give a befitting reply to enemy. But Sikhs were just a pinch of salt in the flour.

ਤੁਰਕ ਆਟਾ ਹਮ ਲੂਣ ਸਿਵਾਪੈ, ਵਹਿ ਅੰਧੇਰੀ ਹਰ ਬਰੇ ਲੋ ਸਿਵਪੈ
ਤੁਰ ਤੁਰ ਲਰੋ ਔ ਲਰ ਲਰ ਤੁਰੋ, ਬਹੀਰ ਬਚਾਵਨ ਖਾਤਰ ਅੜੋ॥ ੫੩॥

ਲੜੈ ਨਹੈ ਖੜ ਮੁੜ ਲੜੈ, ਬਹੁਤੇ ਗਿਲਜੇ ਕਯਾ ਸਿੰਘ ਕਰੈ॥੫੭॥

ਜਿਮ ਕਰ ਕੁਕੜੀ ਬਚਿਅਨ ਛੁਪਾਵੈ, ਫਿਲਾਹਿ ਪੰਖ ਦੁਇ ਤਰਫਰ ਰਖਾਵੈ।
ਇਮ ਖਾਲਸੇ ਨੈ ਬਹੀਰ ਛੁਪਾਯੋ, ਜੋ ਬਚ ਰਹਯੋ ਸੁ ਆਗੈ ਲਗਾਯੋ॥੧੨੪॥

When the big holocaust took place, all the Sikhs were 12 Kms. north away from Malerkotla, near *Kup rehara*. Although Sikhs were Victorious in this battle but with high Sacrifices. Due to the bravery and battle-tactics of S. Charat Singh Shaker Chakiya and S. Jassa Singh Ahluwalia, most Sikhs were saved. 'Sri Guru Panth Parkash' has described the descriptive paradigm of this battle. This is a Valuable source because Bhai Rattan singh Bhangu's father and uncle took part in this battle. On both sides, Soldiers were thirsty and fully exhausted. To quote '*Panth Parkash*':-

ਘੋੜੇ ਮਰਦ ਪਿਆਸੇ ਭਏ, ਸਬਹਨ ਕੇ ਮੁਖ ਸੁਕ ਸੁ ਗਏ।
 ਰਸਤੇ ਮੈਂ ਜਲ ਹੱਥ ਨ ਆਯੋ, ਜੋ ਆਯੋਤੋ ਪੀਅਨ ਕਬ ਪਾਯੋ।
 ਕੌਸ ਬਾਰਾਂ ਮੈਂ ਨਹਿ ਜਲ ਲੱਭਾ, ਪੀਤੋ ਦੁਤਰਫੀ-ਚਾਹੇ ਸਭਾ।
 ਸਭ ਕੇ ਜਲ ਤਹਿ ਨਦਰੀ ਆਯਾ, ਜਨ ਮਰਤੇ ਕਿਨ ਜੀਵਨ ਪਾਯਾ।
 ਭਰੀ ਢਾਬ ਧਾਡ ਦੇਵੈ ਨੱਠ, ਪਯਾਸੇ ਪਰੇ ਦੁਤਰਫੋਂ ਨੱਠ
 ਬਹੀਰੀਏ ਭੀ ਚਹੈ ਪੀਓ ਪਾਨੀ, ਪਰਤ ਤਲਵਾਰ ਨ ਤਿਨ ਨੇ ਮਾਨੀ।
 ਗਿਲਜੇ ਭੀ ਲੜਨੇ ਭੁੱਲ ਗਏ, ਪੀਵਨ ਪਾਨੀ ਢਾਬ ਸੁ ਪਏ।
 ਪਯਾਸੇ ਵਿਚ ਦੇ ਨਠ ਜਲ ਪੀਵੈਂ, ਭਾਵੈ ਮਰ ਡੁਬ ਭਾਵੈਂ ਜੀਵੈ॥੧੩੬॥

In the dusk, all Sikhs reached Barnala. The Afghan Soldiers took part in this battle after travelling a long distance fully exhausted moved back. The spirit of the Sikhs moulded the dome in this holocaust.

Number of Sikh Martyrs:- In this battle, Sikhs suffered huge lose of life. In this connection, we have two sources. In the annals of Sikh history the loss of life estimated about 20,000 to 50,000. First is a persian source namely '*Kissa-i-Thamas-i-Maskeen*' (*Thamas Nama*) which was written by Thamas Khan in April 1782, completed after 20 years of the holocaust. This source is of vital importance and is the basic one because Thamas Khan himself took part in this battle. He closely observed with his own eyes the bravery and Sikh spirit and battle tactics and

predicted that in near future Sikh rule would be established which became true. Thamas Khan had written, "It is reliable that 25,000 Sikhs were killed." This is information of a non-Sikh.

Second source was of Sikh Chronicle S. Rattan Singh Bhangu in '*Sri Guru Panth Parkash*' which was written in 1841 CE. S. Rattan Singh's father and uncle took part in this battle. This is also a vital source, which says that about 30,000 Sikhs killed in this battle. S. Jassa Singh Ahluwalia got 22 while S. Charat Singh got 19 injuries on their bodies. This testifies, how Sikh Commanders fought the battle on their shoulders. This was the only battle in which every Sikh Soldier got at least few injuries. However most Sikhs achieved martyrdom but the Sikh spirit was in ascendance. In the evening a Nihang Singh loudly pronounced:-

ਭੱਤ ਖਾਲਸੇ ਸੇ ਰਹਯੋ,
ਗਯੋ ਸੁ ਖੋਟ ਗਵਾਇ॥੪੪੬॥

The Sikhs adopted only that tactics, which was adopted during smaller holocaust. The Sikhs were aware of the enemy tactics. In this holocaust enemies fought to save themselves, whereas Sikhs fought to Sacrifice their lives. In our history, it is a Common tone that '*Damdami Volume of SGGS*' was lost in this holocaust. But according to '*Gurmat Martand*' (page: 414) of Bhai Kahan Singh Nabha, many volumes of '*Damdami Ber*' were already perserved in Punjab, before big holocaust.

Guru Gobind Singh's visit to Jammu: A Historical Perspective

The advent of Sikhism in Jammu and Kashmir was a landmark. The founder of Sikh faith Guru Nanak Sahib came to Jammu and Kashmir during his third itinerary between 1515-1517 C.E. Guru Ji visited purmandal, Jammu, Garbh yoni (Triuta hills), Kishtwar, Mattan Sahib, Anantarg, Bejbehara, Awantipura, Hari Parbat, Berwa, Baramulla, Uri etc. After Guru Nanak, Sixth Guru Hargobind Sahib and Guru Har Rai Sahib (seventh Guru) visited the land in 1620 C.E. and 1660 C.E. simultaneously.

On the invitation of Raja Bhim chand Bilaspuria and other Hindu hill chiefs, tenth Guru, Guru Gobind Singh Ji presided over the Conference of the hilly Hindu principalities on 28 March 1692 C.E. at Rawalsar Tirath. Rawalsar is a small village nearly 16 Kms. from Mandi (now in Himachal Pradesh). A Gurdwara namely *Damdama Sahib*¹ was established later on the hill top to commemorate the Guru's visit. The town is also revered by the Buddhist people too. Near the Gurdwara, a big tank of water having medicinal value² is well known to all. In this conference twenty two Hindu Chiefs participated, which were heading twenty two³ principalities.

After staying at Rawalsar for some days, a friend and wellwisher of Guru Gobind Singh, Rajput Raja Gaja Singh and his younger brother Jaswant Singh invited Guru Sahib to Jammu for some days. Guru Ji accepted the invitation and proceeded to *Purmandal*. The purmandal (33°-42' N', 75°-6' E) is a good place of pilgrimage for Hindus⁴, who according to tradition obtain a moral cleansing by bathing in its water. The purmandal Havelis

having numerous pahari miniatures are preserved in the form of wall paintings. These paintings draw a vivid picture of olden times. After purmandal Guru Sahib along with prominent Sikhs like Chaupat Rai, Raja Gaga Singh, Jaswant Singh, Chiefs of Rajouri, Bhadarwa, Kishtwar, Chanani etc. marched towards Jammu. They reached Jammu on 20th April 1692 C.E. The Jammu city is hardly 15 Kms. from purmandal. The Jammu (35°- 4' N, 75°-5' E) is mentioned in old texts like *Maha bharat*, *Raj Trangni*, *Akbarnama*, *Tozik-e-Jahangiri* etc. According to historic point of view, Raja Maldev Conquered Jammu city in 1357 C.E. Raja had two sons Bahu Lochan and Jambu Lochan. Elder son Bahu Lochan built famous *Bhaufort* after his name and a palace cum city named Jambu by the younger son Jambu Lochan. With the passage of time Jambu became present day Jammu. Geographically Jammu is stretched from R.S. Pura to Banihal on one side and Poonch to Basohli on the otherside. The Jammu is bounded by beautiful mountain ranges, numerous lakes and streams, vast tracts, small hamlets, towering peaks of three Trikuta hills etc. The famous Tawi river flows below a hillock, which sightly moulded with fantastic fabulous natural beauty.

The visit of Guru Gobind Singh to Jammu was mentioned in *Bhatt Vahis*⁵, which are a new source of information, discovered by Giani Garja Singh (1904-1977), a dogged Searcher for materials on Sikh history. In Sakhi No.50 under the heading "*Sakhi, Rawalsar, Jammu ate jungle Des Janie Ki Chalee*"⁶. In this Sakhi Guru Ji's visit to Rawalsar, Purmandal, Jammu and Trikuta hills are clearly mentioned. The actual Sakhi reads as:

ਸਮਾਂ ਪਾਇ ਚਾਲੂ ਸਾਲ ਕੇ ਅੰਤ ਰਾਜਾ ਭੀਮ ਚੰਦ ਦੇ ਸਦੇ ਤੇ ਸਾਲ ਸਤਰਾਂ
ਸੈਂ ਉਨਿੰਜਾ ਕੀ ਵੈਸਾਖੀ ਤੇ ਰਵਾਲਸਰ ਤੀਰਥ ਤੇ ਜਾਇ ਪਹੁੰਚੇ। ਰਾਜਿਆਂ ਨੇ ਗੁਰੂ
ਜੀ ਕੇ ਆਨੇ ਕਾ ਬੜਾ ਆਉ ਭਗਤ ਕੀਤਾ। ਇਸੀ ਤੀਰਥ ਤੋਂ ਰਾਜਾ ਗਜੈ ਸਿੰਘ
ਕੀ ਬੇਨਤੀ ਮਾਨ ਕੇ ਉਸ ਕੇ ਗੈਲ ਆਏ। ਬੈਸਾਖ ਸੁਦੀ ਪੂਰਨਮਾ ਕੇ ਦਿਵਸ ਪੁਰ

ਮੰਡਲ ਤੀਰਥ ਜਾਇ ਪਹੁੰਚੇ। ਗੁਰੂ ਜੀ ਕਾ ਆਨਾ ਸੁਨ ਸਿੱਖ ਸੰਗਤਾਂ ਦਰਸ਼ਨ ਪਾਨੈ
ਹੁਮ ਹੁਮਾਇ ਕੈ ਆਈਆਂ। ਕਾਈ ਵਾਰਾ ਪਾਰ ਨਾ ਰਹਾ। ਸਤਿਗੁਰੂ ਜੀ ਏਕ ਦਿਵਸ
ਪੁਰ ਮੰਡਲ ਤੀਰਥ ਤੇ ਰਹਿ ਕੇ ਅਗਲੇ ਦਿਹੁ ਪਹਾੜਾਂ ਕੀ ਸੈਰ ਕਰਤੇ ਹੂਏ ਜੰਮੂ
ਨਗਰੀ ਮੈਂ ਆਇ ਬਿਰਾਜੇ।

ਅਗਲੇ ਦਿਵਸ ਰਾਜਾ ਜੀ ਕੇ ਗੈਲ ਤਿਰਕੁਟਾ ਦੇਵੀ ਕਾ ਅਸਥਾਨ ਦੇਖਾ।
ਉਪਰੰਤ ਭਾਈ ਚਉਪਤ ਰਾਇ ਮੁਖੀ ਸਿੱਖਾਂ ਕੇ ਹਮਰਾਹ ਆਪਨੇ ਨਿਵਾਸ ਤੇ ਆਇ
ਗਏ। ਯਹਾਂ ਸੇ ਰਾਜਾ ਜੀ ਸੇ ਵਿਦਾਇਗੀ ਲੈ ਕੇ ਚੱਕ ਕਾਨ੍ਹਾ, ਰਾਮਗੜ੍ਹ, ਖਿਰੜੀ,
ਸਾਂਬਾ, ਪਠਾਨਕੋਟ, ਹੁਲਿਆਰਪੁਰ ਆਦਿ ਨਗਰਾਂ ਥੀਂ ਹੋਤੇ ਹੂਏ ਅਪਨੇ ਨਿਵਾਸ
ਅਸਥਾਨ ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਮੇਂ ਆਦਿ ਬਿਸਰਾਮ ਪਾਇਆ”।

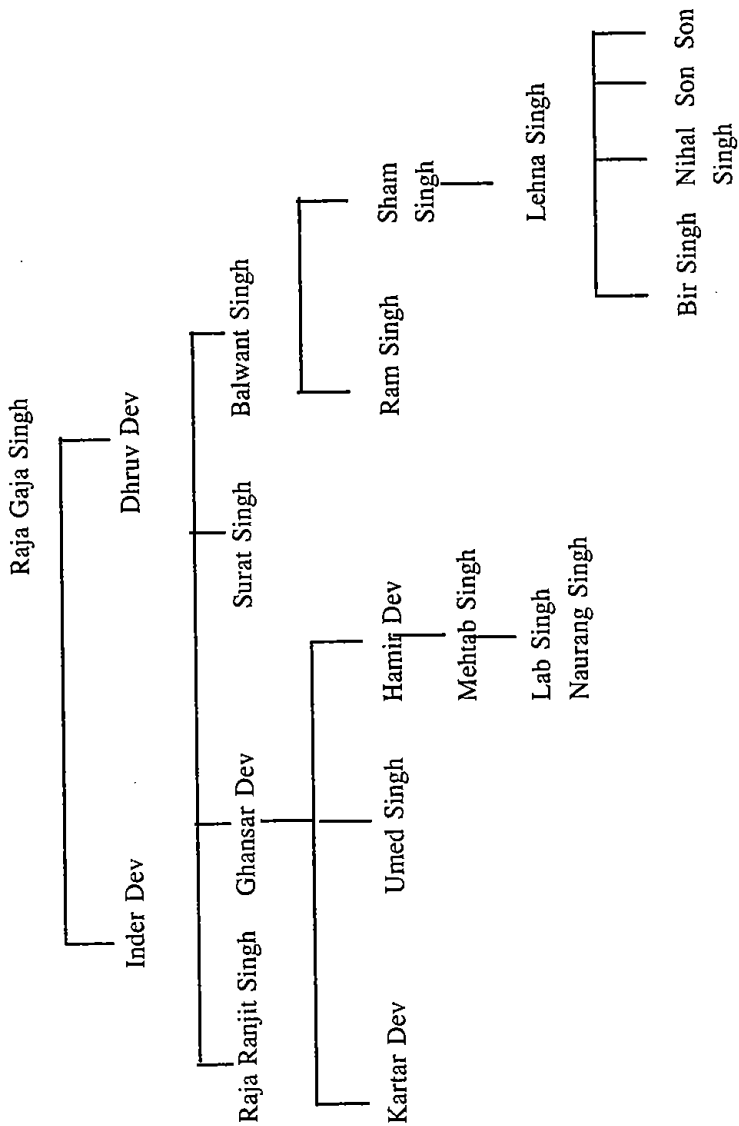
The Principal available Chronicle of Jammu '*RAJ DARSHANI*'
testifies that Jammu was founded by Raja Jambu lochan over
3,000 years ago. A muslims faquir namely Roshan Shah Wali
also visited Jammu, whose tomb is still preserved near Gumat
Gate. According to history Raja Bhupat (Bhupat Dev) had two
sons Hari Dev and Sarang Dev. On the demise of Hari Dev, his
brother Sarang Dev was set aside. Hari Dev's elder son Gaja
Singh was proclaimed as the ruler of Jammu by the Emperor
Aurangzeb. Raja Gaja Singh was the mughal Mansabdar and
ruled Jammu from 1692 to 1707 C.E. The visit of Guru Gobind
Singh is well mentiond in the principal Chronicle of Jammu '*RAJ
DARSHANI*^{6b} (SPM, 190 b). The fact is reproduced by one historian,
“Gaje Singh's reign was uneventful, except that Guru Gobind
Singh came on a pilgrimage to purmandal. The Guru come to
Jammu also on invitation of the Raja, who accompanied by his
brother. Jaswant Singh went out to receive the Guru. On his way
back, he gave steel lance to Jaswant Singh, which was known to
be with his descendant Mian Rattan Dev, during the reign of
Ranjit Dev.⁷

In the second week of April, 1692 C.E., Jaswant Singh
Challanged the Supremacy of his elder brother Gaja Singh.
Jaswant Singh even tried to establish his Seperate court at Purani

mandi. Due to the noble advice and reconciled by the Guru Ji, he agreed to mark *Raj-Tilak*, with his own finger on the forehead of his elder brother Gaja Singh. Guru Ji blessed Raja Gaja Singh and Jaswant Singh and presented one steel lance as a token of love to Jaswant Singh and a turban to Raja Gaja Singh. Guru Sahib visited Bahu fort, Purani Mandi, Mandi Mubarak, Trikuta hills, Chanani Kana Chak etc. The forts of Jammu Occupies a Conspicuous place among all the forts. Guru Sahib viewed them closely as far as construction is concerned. According to '*Mahan Kosh*' Guru Sahib also visited Basholi. Basholi is on the hill top, on the right bank of Ravi river. There were old forts like Thain fort and Devi Kala forts. In purmandal and Jammu, Sikh Sangats under Bhai Kana Masand came in large number to take blessings from the Guru. After staying for a few days, Guru Sahib proceeded back to Anandpur Sahib via Kanachak, Ramgarh, Kherreri, Sambha, Pathankot, Hoshiarpur etc. In the later stage, some hilly chiefs (Except Jammu Chiefs) treacherously betrayed the Promises made with the Guru Sahib. The genealogy table of Raja Gaja Singh is as :

Notes and References:-

- 1) Nabha, Bhai Kahn Singh - *Mahan Kosh*, Delhi, 1990, P:1025
- 2) Dilgeer, Dr. Harjinder Singh - *The Sikh Reference Book*,
- 3) These twenty two principalities were as:
Jalandher: Chamba, Noorpur, Guler, Datarpur, Seba, Jaswan, Kangra, Kotlehar, Mandi, Suket and Kulu.
Jammu: Chamba, Basohli, Phadoo, Mankote, Bahander lata, Jasrota, Sambha, Jammu, Chanani, Kishtwar and Bhadrawa.



- 4) **Gazetter of Kashmir and Ladakh-** Delhi, 1895, reprint 1974

- 5) **Harbans Singh (ED) - *The Encyclopaedia of Sikhism*** (Vol IV), Pbi Uni, Patiala, 1998, P. 243-44

“ The Bhatts were hereditary panegyrist genealogists or family bards. These Bhatts also recorded events of the lives of the Gurus and of the members of their families into their scrolls called *vahis*..... The script in which they are written is called *bhataksri* - a kind of family code like *lande* and *mahajani*. The only known scholar to have worked with these materials was Giani Garja Singh.”

- 6) **Koshish, Bhai Sarup Singh, — *Guru Kian Sakhian, 1790***, Reprint 1991, Amritsar, P: 107 (ED) piara Singh padam

(b) **Rajdarshani-** Ganesdas Badehra's (*A persion History of North western India from earliest times to A.D 1847*) Translated by: Dr. Sukhdev Singh Charak, Jammu, 1991, P: 152:153

“.....It so happened that Guru Gobind Singh came to Jammu Hills via purmandal Raja Gaja Singh and Jaswant Singh, both the brothers reached the place of *Nihal* and received the Guru. The Guru Prayed for their well being and gave a *dastar* to the Raja and a steel-spear to Jaswant Singh. It is said that the spear was in possession of Mian Rattan Dev till the reign of Raja Ranjit Dev and he carefully and respectfully guarded it.”

- 7) **Charak, Sukh dev Singh - *A Short History of Jammu Raj:*** From earliest times to 1846 A.D, Pathan kot, 1985, P: 91

Histroy of the Sikh Students Federation

1. The Birth of the Sikh Students' Federation:- For centuries, Punjab, the homeland of the Sikhs, was trampled by the Grecians, the Turks, the Afghans, the Moguls etc. But, when the land was ablated by the touch of the feet of Guru Sahib (s), the terror-stricken residents, who had suffered persecution at the hands of Ghazanavi, Nadir and Durrani etc., now achieved, not only freedom, honor and selfesteem but also a philosophy to construct an ideal community life, political system and welfare state.

The brave Sikhs, without fearing for their lives, fought for the freedom of their land. They suffered unspeakable atrocities and persecution which was hitherto unknown in the history of humanity. No persecution, no sufferings, no fear, no disappointment could shake their faith. This saga of sacrifice and suffering brought the Sikh nation to the stage of the fulfillment of their national goal: *Raj Karega Khalsa*. The Sikh saffron flag flew over the land of five rivers. For about one century the residents of Punjab lived in complete peace and harmony. To quote Dr. Harjinder Singh Dilgeer, "The Punjab has seen peace during one period only i.e. the rule of the Sikh nation; whether it was real Sikh rule under Baba Banda Singh Bahadur and the Sikh Misl or it was the rule of (Maharaja) Ranjit Singh."

After the death of (Maharaja) Ranjit Singh, the Dogras and the Hindustanis, in collaboration with the British, brought an end to the rule of the people and surrendered the sovereignty of the land of the five rivers to the British. The first task of the British was to encourage un-Sikh institutions, particaularly Hinduism,

to intrude into Sikhism. It also encouraged debauched people to control the Sikh shrines and the descendants of Guru Sahib to lead the simple people astray from Sikh philosophy to semi-Hindu Guru-dom. Later, the Communist movement, too, began to pollute the culture of the Sikh homeland.

All this onslaught made a tremendous impact on the Sikh youth in Particular and the Punjabis in general. The Sikh youth was led away from their history, culture and heritage. In such dark times, the Singh Sabha and the Akali movement began the Herculean task of reviving the Sikh heroic tradition. Later, this thought gave birth to the Sikh Students' Federation.

The term 'federation' means a movement which presents the culture and tradition of a particular community or nation in a pragmatic manner and unites the people for a better tomorrow. • The Sikh Students' Federation (SSF) was also born with such a motive. The history of the SSF is a saga of constant struggle.

The 1930s and 1940s was the period of the birth of various student organizations. Muslims formed "Muslim Students' Federation" and the Hindus formed "Students' Congress." "The Students' Union" of the Communist Party was also a product of this period.

In the early days of 1943, the management of Khalsa College Amritsar invited (Maharaja) Kapurthala (who was an apostate) to preside over the annual function of the College. The Sikh students condemned it. The management, however, did not bother but it took special care that no demonstration might be made by the Sikh student. In spite of strict arrangements, some Sikh students, under the leadership of Bhai Amar Singh Ambalavi, managed to enter the main hall. They raised the slogans "Apostate Maharaja go back." Bhai Amar Singh was arrested and expelled from the college. When Bhai Amar Singh was released he decided to organize the Sikh students of all the colleges.

In the second half of 1943, a meeting of the Sikh students was held in the room of Bhai Sarup Singh, at Law College (Lahore) hostel. It was attended by 13 representatives including: Bhai Amar Singh Ambalavi, Bhai Sarup Singh, Bhai Jawahar Singh Grewal, Bhai Narinder Singh, Bhai Kesar Singh, Bhai Dharamvir Singh, Bhai Jagir Singh, Bhai Inderpal Singh, Bhai Agya Singh, Bhai Balbir Singh. This was followed by a largely attended meeting held at 13, MacLegan Road, Lahore (the office of the Akali Dal), in the last days of 1943. This meeting made formal announcement for the formation of the All India Sikh Students' Federation (AISSF). The meeting resolved five goals of the AISSF.

1. To organize the Sikh students and to preserve their rights.
2. To impart knowledge of Sikh heritage to the Sikh students and to create love and devotion among the students for Guru Sahib.
3. To arrange seminars and symposia about Gurbani, Sikh history, Sikh culture, *Sikh Rahitmaryada* and Sikh way of life.
4. To inculcate the feeling of unique identity and nation-hood among the Sikh students and to prepare them for a struggle for such a nation where the Sikh national goal can be achieved.
5. To prepare Sikh students to participate in creation of an atmosphere for religious, political, educational, social, communal and economic prosperity of the Sikhs.

First formal session of the AISSF was held at Lahore, on September 13, 1944.... Bhai Sarup Singh was elected the first president. Bhai Jawahar Singh became the vice president and Bhai Sardul Singh was chosen as secretary. The head office of the Federation was set up in the building of the office of the Akali Dal. Soon units of the Federation were established at Lahore, Amritsar, Gujranwala, Montgomery, Faridkot, Lyallpur etc.

The first *Amrit Parchar* was held by the Federation in June 1945, at F.C. College Lahore. The five Sikhs who served as *Punj Piaray* were: Master Tara Singh, Bawa Harkishan Singh, Principal Jodh Singh, Professor Sahib Singh and Jathedar Mohan Singh (the caretaker of Akal Takht Sahib). Fifty-one Sikh students got initiation on this day.

The first annual session of the AISSF was held at Gujranwala, in October 1945. This session asked the Sikh leadership to maintain the Sikh nation's political identity and the fight for the rights of the Sikhs. It asked the Sikhs to join the struggle for the achievement of a sovereign Sikh State.

The second annual session of the AISSF was held at Gol Bagh Lahore, on March 9, 1946. This session was attended by thousands of the Sikhs. This session of the AISSF passed a resolution for formation of a sovereign Sikh State. This resolution was proposed by Bhai Amar Singh Ambalavi, Sardar Swaran Singh (later Minister in Nehru's cabinet) and S. Ishar Singh (later minister in Punjab) supported the resolution. Later, the Akali Dal and the Shiromani Gurdwara Parbandhak Committee (SGPC) also passed like resolutions. General elections to the legislative houses were held in 1945 and 1946. The workers of the AISSF gave whole-hearted support to the Akali candidates.

2. The Saga of Treachery and Betrayal :- On one side of the border the tri-colour and on the other the green flag with moon and star on it were flown. Due to the stupidity of the Sikh leadership, the Sikhs could not achieve their sovereignty. It was the tragedy of the nation that there were some 'Sikhs' who considered subjugation by the Hindu majority as their "freedom".

Sirdar Kapur Singh, commenting on the situation, writes, "In May 1947, Mohammed Ali Jinnah made two efforts to make Master Tara Singh and (Maharaja) Yadavindera

Singh of Patiala agree for union between the Sikhs and the Muslims. The following points were offered by Jinnah through one of my close associates:

1. Punjab should not be divided and it should become a part of Pakistan. Muslims accept that the land between Ravi and Yamuna is the Homeland of the Sikhs and the Sikhs shall be considered as a sub-nation in Pakistan. The Sikhs shall have internal autonomy in their homeland.
2. In Punjab 33% seats and in the whole of Pakistan 20% seats shall be reserved for the Sikhs. The same proportion shall be maintained the High Courts and the Supreme Court also.
3. Either the Governor or the Chief Minister of the Punjab shall always be a Sikh.
4. The Sikh shall have 40% share in the army. The same proportion shall be maintained in the senior posts in the army.
5. No law shall be passed in Pakistan unless the Supreme Court says that it (the proposed law) does not have any direct impact on the Sikhs.

According to Sirdar Kapur Singh, Jinnah was told that Sikhs had fears about the majority of the Muslims. Earlier experience of the Sikhs was not a pleasant one. Jinnah replied that not Sikh but the Muslims should be afraid because the after independence of Pakistan, the first law to be enacted in Pakistan shall secure the religion of the Sikhs; and the security of the land, the property etc. of the Sikhs and their shrines shall be the responsibility of the State. In this situation all the Hindus living in Pakistan shall declare themselves as Sikhs. This will turn the Sikhs into a majority and the Muslims shall become minority in Pakistan itself. Hence Pakistan will become Khalistan.

(The Sikh historian Dr. Harjinder Singh Dilgeer does not agree with this point. He says, "The percentage of the Sikhs and

the Hindus in Pakistan with undivided Punjab would not have been more than 30% and that even in case all the Hindus would have remained in Pakistan. Secondly, the enactment of law after independence of Pakistan was just an imagination. The Sikhs in union with Pakistan would have been no better than in union with Hindu India. The best course for the Sikhs was only independent Sikh nation")

Sirdar Kapur Singh further writes. "Master Tara Singh was not ready to meet Jinnah. Ajit Singh Sarhadi has narrated this situation in these words: After hard persuasion Master Tara Singh agreed to meet Jinnah. This meeting was held at the residence of Malik Teja Singh. S. Sarup Singh and S. Amar Singh Ambalavi were also present there and they wished that Master Tara Singh and Jinnah should sit alone. But it was a tragedy that Master Tara Singh did not want to meet Jinnah. At last Master Tara Singh met Jinnah. In spite of this the agents of the Congress party succeeded in their mission and Master Tara Singh took S. Harnam Singh (later Advocate General Punjab and Judge High Court) with him. The meeting was short". ^

Mr. Jinnah wished that the Sikhs should get their own zone. He discussed the same in his meeting with the leaders of the AISSF, on March 22, 1946. %o Master Tara Singh was the major obstacle in the reaching of an agreement between the Sikhs and the Muslim League. S Giani Kartar Singh and S. Joginder Singh Rekhi also met Jinnah. Later, Giani Kartar Singh wrote a letter to Jinnah which was sent through Dr. Gopal Singh Dardi. Dardi handed over that letter to Jawahar Lal Nehru. This letter made Dardi and Nehru friends and Dardi cashed until his death. Sirdar Kapur Singh finally holds Yadavindera Singh (who got his daughter married to Natwar Sinh, a Hindu), Master Tara Singh and Baldev Singh as responsible for blocking a Sikh-Muslim League agreement. ¹¹

The Sikhs were not ready to remain in the subjugation of an Islamic government. The Sikh history was a pointer to this. Dr. Kirpal Singh says, "Even a simple thought of the Sikhs accepting the rule of the Muslims in the Punjab, which is their (the Sikhs') motherland and their sacred land, will be an act of stubbornness." Dr. Dilgeer assessing the plight of the Sikhs, says, "The treachery of Baldev Singh, the incompetence of the Sikh leadership in general, the craftiness of the Hindu Congress, the apathy of the Muslims and the betrayal by the British, created a situation of bewildering the Sikh nation."¹²

It was tragedy of the Sikh nation that there were so many 'intellectuals' and 'gentlemen' who were ever ready to impress upon the Sikhs to accept subjugation and slavery.

During the holocaust of 1947, several workers of the AISSF embraced martyrdom. Among them were: Giani Gurdial Singh (second secretary of the AISSF), Bhai Man Singh (of Akal Brigade), Bhai Shamsher Singh etc. It is a fascinating story how the workers of the AISSF chalked a tehsil-wise plan to fight against the attacks of the activists of the Muslim League. The act of throwing a bomb on the Grand Post Office Lahore by Bhai Ranjit Singh and his associates was a historical event. The mammoth procession brought out by the Sikh students of the Sikh National College is still a memorable event. During the same period Sirdar Bhan Singh (later, president AISSF and the Secretary of the SGPC) was arrested in connection with a murder case. He was given death sentence. Later, he escaped with the help of the Sikh jailer. Bhai Ajit Singh, secretary AISSF (Lyallpur unit), who was leading a caravan of refugees, was killed near Jaranwala. After 1947, in spite of the efforts of Master Tara Singh, the Akali leadership was divided into two factions led by Giani Kartar Singh and Ishar Singh Majhail. Later both the groups tried to surpass each other in order to get berths in Congress cabinet in

Punjab. In winter 1947 some workers of AISSF confronted Gandhi about his earlier remarks about Guru Gobind Singh Sahib. (See Appendix IX)

At that time Giani Kartar Singh was the president of the Akali Dal. In league with the Hindu leaders, he chalked a plan to merge the Akali Dal into the Congress. On March 17, 1948, he asked the Akali legislatures to sit on the Congress benches. Giani was going to merge the Akali Dal, too, but Master Tara Singh had smelt the rat and he, on April 7, 1948, obtained a resolution in the Executive of the Akali Dal that the Dal shall maintain its separate identity. Giani Kartar Singh reached the meeting a few minutes later. It was the time when the Hindu Congress had appeared in its true colours. The treachery of the Hindu imperialists against the Sikh nation is a long saga of shameful acts of gratefulness.

On July 6, 1946, Pandit Jawahar Lal Nehru, addressing the Calcutta Congress said, "The brave Sikhs of the Punjab deserve special treatment. I won't have any objection to have a separate State in the north of India from where the Sikhs should get warmth of freedom." Later, Nehru repeated the same in the Central Assembly."¹³

On December 9, 1946, Nehru presented another resolution (which was passed) that except for a few departments, all the provinces shall be fully autonomous units. In July 1947, all the Sikh and Hindu MLAs of the undivided Punjab Assembly held a meeting. It was unanimously resolved that special measures should be taken to preserve the political rights of the Sikhs.¹⁴ These assurances were given several times before and even after 1947. But, when the British transferred power to the Hinds, instead of special rights for the Sikhs, even the minimum rights were being denied to the Sikhs. Every effort was made to discriminate against the Sikhs. The Sikhs were being treated like

second rate citizens, almost like slaves.

On March 10, 1931, Mohandas Karamchand, Gandhi (Mahatma), the father of the Hindu imperialism, while addressing a gathering at Gurdwara Sis Ganj, had said, "...our Sikh friends have no reason to fear that it would betray them. For the moment it did so, the Congress would not only thereby seal, its own doom but that of the Country too. Moreover, the Sikhs are brave people. They will know how to safeguard their rights by the exercise of arms if it should come to that."¹⁵

But no sooner had the British left, all these promises were forgotten and within less than three months, on October 10, 1947, Chandu Lal Trivedi, the Governor of the Sikh Punjab, issued a circular to the Deputy Commissioners, saying, "The Sikhs as a community are a lawless people and are a menace to the law abiding Hindus of the province, Deputy Commissioner should take special measures against them (the Sikhs)."¹⁶

This was the award of the Sikhs for their "crime" of accepting union with the Hindu imperialists.

3. Realization of the Feeling of Sikh Nationhood:- The AISSF, time and again, reminded the Sikh leadership and the Sikh nation of the Sikh national goal. The AISSF, in its camps, conferences and sessions, passed resolution about the Sikh goal of sovereignty. It goes to the credit of the AISSF that the Sikh nation had the realization of the feeling of nationhood.

On April 24-25, 1948, the annual session of the AISSF was held at "Shaheed Gurdial Singh Nagar" (Bhai Gurdial Singh, secretary of the AISSF, was killed during the holocaust of 1947), set up at Ludhiana. This session was presided over by Master Tara Singh and the Sikh flag was hoisted by Giani Harbhagat Singh Narangwal. This conference gave the Sikh nation a message of new life and asked it to rise out of the ashes and struggle under

the leadership of Master Tara Singh. The third annual session of the AISSF was held at Jullundur, on October 8, 1949. It was presided over by Jathedar Pritam Singh Gojran. (Dr.) Jaswant Singh Neki, recounting the role of the AISSF in the Sikh politics, said that the AISSF had launched the movement to inculcate the feeling of Sikh nationality among the Sikh students. The Federation had endeavored to educate the Sikhs to struggle for creation of an autonomous Sikh State where the Sikh aspirations could be properly¹⁷ fulfilled. It is remarkable to note that in 1973, 22 years after this resolution, the goal of the Sikh nation i.e. the "Aanandpur Sahib Resolution", resolved by the Akali Dal, too echoes the resolution of the AISSF.¹⁸

Dr. Neki said, "The AISSF in its life of five years has adopted constructive and educational programmes and not protests, shows or agitations. Thus, the AISSF is far superior to the other students organization." Dr. Neki, referring to some events of the Sikh history, narrated the story of the betrayal of the Sikhs by the Hindu leadership.

This conference added to the spirit of the Sikh students and several enthusiastic, committed and patriotic Sikh students joined the fold of the AISSF.

Bhai Sarup Singh had led the AISSF from September 13, 1944 to November 20, 1948.¹⁹ He asked the students to elect a new president. Bhai Sarup Singh worked for giving the Sikh students the awareness of their national heritage. He also worked for making the AISSF a genuine Sikh organization. He also wrote book **Forgotten Panth** which was helpful in guiding the Sikh leadership out of the dark days of post-1947 period. Bhai Sarup Singh was a follower of the ideological line of Master Tara Singh.²⁰ Once explaining the political goal of the AISSF he had defined it, "Achievement of such a politically autonomous unit in which the Sikh nationality can be properly expressed." From an

educational point of view, the first duty of the AISSF was to prepare the Sikh students for a better career so that they may be able to participate in life and the world in better way.

The next session of the AISSF was held at Teja Singh Samundarij Hall, Darbar Sahib, Amritsar, on November, 20 1948. In this session Dr Neki was elected the new president of the AISSF. He served the AISSF until January 28, 1950. Almost during the same period, Master Tara Singh announced the holding of an Akali conference, at Delhi. (Later it was turned into a conference to commemorate the martyrs of Nanakana Sahib massacre (February 20, 1921). The Indian regime banned a conference even in the name of the martyrs of Nanakana Sahib. Master Tara Singh was arrested at the railway station Narela, on the border of Delhi, on February 19, 1949. The arrest was made under Bengal Act Regulation (1818). The Sikh student leaders courted arrests to protest against the arrest of Master Tara Singh. The police arrested several Sikhs including: S. Sarup Singh (founder president), Dr. Neki, S. Ajit Singh Sarhadi, S. Amar Singh Dosanjh, S. Gurbakhsh Singh Advocate, S. Gurcharan Singh Duggal etc. All the major leaders of the AISSF were in jail but the Sikh students still launched a forceful agitation against the arrest of Master Tara Singh. It was so forceful an agitation that most of the high schools and colleges of the Punjab had to be closed. The credit for this success goes to Sardar Subeg Singh Advocate, S. Gursewak Singh (later Vice-chancellor), S. Nirbhay Singh Dhillon, S. Bhan Singh, S. Ajaib Singh Machaki etc.

During this period, the AISSF undertook another assignment. It began arranging Gurmat Training Camps. The purpose of these camps was to impart cultural, religious and political education to the Sikh students. Besides, this was also a get-together where the Sikh students could achieve cohesion. This project proved a

boon to the AISSF. The first such camp was held at Paonta Sahib, in October 1949. It was attended by 40 students. S. Sarup Singh was the principal of this Camp. Umrao Singh was the Camp Commandant and Dr. Neki was the Adjutant. S. Parkash Singh (later principal Sikh Missionary College), S. Bhan Singh, S. Gurmit Singh Mukatsar, Bhai Harbans Lal, Satbir Singh etc. worked hard for this camp. The camp was addressed by Master Tara Singh and several writers and intellectuals.

On January 28, 1950, S. Amar Singh Ambalavi was selected as the president of the AISSF.²¹ Ambalvi, also, worked hard. During his time a camp of Sikh students was held at Aanandpur Sahib. During this period the AISSF played a major role in Akali politics and the Federation came to be known as the right arm of the Akali Dal.

In 1951, for the first time, the election of the president of the AISSF was held by way of ballots. S. Gurmit Singh²² defeated S. Amar Singh Ambalavi. S. Gurmit Singh remained president up to September 15, 1952. S. Gurmit Singh worked wholeheartedly and sincerely. (Later, he became friendly to Giani Kartar Singh and shifted from the AISSF to the Akali Dal). S. Gurmit Singh was arrested several times. During his time the AISSF arranged a Gurmat Training Camp and several study circles for its members. (S. Gurmit Singh died on September 5, 1977, at a young age. He became a victim of callousness of the proud feudal leaders of the Dal).

All these Federation leaders made marvelous contributions to usher the feeling of Sikh nationhood among the Sikh masses. The AISSF went on playing its role to preserve this feeling in the Panth and the present struggle for *Khalsaji De bol Baley* (Sikh nationhood) goes to the credit of the painstaking efforts of the workers.

4. Struggle for Organizational Activities (Punjabi Suba Period) :- On September 15, 1952 Sirdar Bhan Singh was elected president of the AISSF.²³ He served until January 13, 1954. Sirdar Bhan Singh served the Federation from the core of his heart. His role was wonderful and marvelous and it will ever be known as an example of sincerity. It is because of this that Sirdar Bhan Singh is known as "the mother of the Federation." Sirdar Bhan Singh was one of the great sons of the Panth, who gave not only his intellectual guidance but also his blood. In 1947, he was arrested by the police. He was tortured for about ten weeks and jailed in a death cell.

Sirdar Bhan Singh, S. Subeg Singh Advocate (later moved to Canada) and S. Shamsher Singh were such sincere leaders who strengthened the Federation and gave it a new life. Dr. Neki, addressing a conference of the AISSF (on January 28, 1950), said, "Sirdar Bhan Singh's personality and his contribution to the AISSF is a golden leaf of the history of the Federation and the Sikh nation. It was our good luck that Sirdar Bhan Singh was our secretary (in 1949). During difficult times, he preserved the traditions of the Federation. Traditions are vital for the life of an organization. When I was in jail and he was the acting president of the AISSF, he played marvelous role. He challenged dangers, difficulties, demoralization and calamities. He worked as a chivalrous person and gave impetus to the movement of the Federation." This great son of the Sikh nation was shot dead on July 25, 1988, by the enemies of the Sikh nation.

The fifth annual session of the AISSF was held at Ludhiana, on January 13, 1954. S. Satbir Singh was elected president in this session.²⁴ He remained president until November 30, 1954. S. Satbir Singh's elder brother Sirdar Inderpal Singh was one of the founders of the Federation. S. Satbir Singh was a student of Bhai Jodh Singh, the principal of Khalsa College Amritsar. During

"Punjabi Suba Zindabad" agitation (1955), he was arrested and he spent two and half months in jail at Ferozepur. In 1960, he was elected a member of the SGPC from Jullundur constituency.

During Punjabi Suba agitation (1960-61), S. Satbir Singh's role was a negative one. Still the Federation leadership invited him to its functions to give lectures on the Sikh history. Due to his association with (Sant) Fateh Singh, he was nominated as the Chairman of *Dharam Parchar Committee*.

In 1954, the AISSF achieved another mark. It brought the sympathizers of the Sikhs (wrongly called Sehajdhari) into the Sikh fold. On November 30, 1954, Bhai Harbans Lal was elected president of the AISSF.²⁵ He continued to serve until November 26, 1955. Bhai Harbans Lal received a Diploma in Pharmacy from Medical College at Amritsar and was given a job by the famous firm "Parkes and Davies". He was posted at Bombay. He continued his activities from Bombay and also published "Sikh Student Bulletin", an organ of the message of the Federation all over the world. Through this bulletin, various units of the Federation remained in constant touch with each other. Professor O.P. Kohli (of Ambala) had taught Sikh philosophy and history to Bhai Harbans Lal. Bhai Harbans Lal, later, moved to the U.S.A. and continued serving the Sikh Panth. Though Bhai Harbans Lal played his role, the units of the AISSF in different parts of the Punjab became inactive due to his departure from the Sikh Homeland.

The seventh session of the AISSF was held at Jullundur on November 26, 1955. In this session S. Bharpur Singh was elected the president.²⁶ He rejuvenated those units of Federation which had become inactive due to departure of Bhai Harbans Lal from Punjab. During the time of S. Bharpur Singh an Amrit Parchar was held at Khalsa College Amritsar. About 200 Sikh students got initiation. This added to the morale of the Sikh students.

During S. Bharpur Singh's time a big function was held at

Gurusar Sadhar, on May 12-13, 1957. This session passed a resolution about the national goal of the Sikhs. The resolution said: "The Executive and the workers of the AISSF have, time and again, repeated that it has firm faith that the Sikhs must have their autonomous political identity so that, being a minority, they (the Sikhs) may live as per their national aspirations." This session of the AISSF was attended by hundreds of the students. The students learnt a lot about the Sikh polity and the political goal of the Sikh nation.

Seventh annual training camp of the AISSF was held at Gurdwara Bala Sahib at Delhi, from July 14 to 23, 1957.²⁷ The camp began with the speech of Sirdar Bhan Singh. It was a very largely attended session. A plan was chalked to establish new units of the AISSF. Besides several Sikh intellectuals, this camp was addressed by Sirdar Amar Singh Ambalavi and Prof. Satbir Singh also.

The next annual session of the AISSF was held at Jullundur, on January 18, 1958. It was inaugurated by S. Hardit Singh Malik and was presided over by S. Amar Singh Ambalavi. S. Jaswant Singh Phul was elected new president of the AISSF.²⁸ He served the organization until November 5, 1959. S. Jaswant Singh had practical experience of the traditions of the Federation. He contributed a lot to educate the Sikh students about their role for preservation of the independent identity of the Sikh nation.

This session of Jullundur was attended by all the former presidents (except Bhai Harbans Lal) of the Federation. This session passed a resolution: "Religion and politics in Sikhism are an integrated whole and none can separate the two. Regional Formula is no solution to the Sikh problem." Eighth training camp of the AISSF, was held at Banga (Jullundur), from July 13 to 16, 1958. This camp was addressed by several Sikh writers and intellectuals. S. Jaswant Singh Phul presided over this camp. Ninth

training camp of the AISSF was held at Delhi on May 24, 1959. This, too, was attended by a large number of Sikh students. The next session of the AISSF was held at Amritsar on February 1, 1959. The issue of the election of the next president of the Federation became a controversy, and a Committee was formed to select the new president. S. Amar Singh Ambalavi was nominated as Co-ordinator of the Committee. He appointed S. Jaswant Singh Phul for another term. On the other hand S. Sarup Singh appointed S. Parduman Singh Azad (Jammu) as the new president.²⁹ During 1959, both the presidents continued functioning, hence no effective activity could be done.

The eleventh session of the AISSF was held at Ludhiana, on November 4, 1959. Surjit Singh Minhas was elected president in this session.³⁰ His name was proposed by S. Jaswant Singh Phul and the formal announcement was made by Dr. Bhagat Singh. During this session a religious and political conference was also held. Besides this, a political symposia was also arranged. Several Panthik poets presented their poems. Surjit Singh was arrested during Punjabi Suba agitation (1960-61). During his absence S. Manjit Singh Calcutta and some other workers played marvelous role. The publication of the Sikh Students Federation Bulletin was restarted.

The twelfth session of the AISSF was held at Jullundur, on February 2-3, 1963. By this time the Akali Dal had split. Both the Akali Dal's wanted to control the AISSF. The students were also split. Students belonging to Fateh Singh group elected S. Makhan Singh and the other group elected professor Amrik Singh as president. (S. Makhan Singh is an officer in the Punjab and Sind Bank). Professor Amrik Singh was Lecturer at Khalsa College Jullundur. Later, he became the head of the Punjabi department at the same college. Professor Amrik Singh died at a very young age. S. Makhan Singh continued president-ship for

five years. During this time the AISSF remained a paper organization. Lack of missionary activities, factionalism, frustration and demoralization pushed the Sikh students away from the AISSF. In 1965, S. Manjit Singh Calcutta was elected president. S. Manjit Singh made sincere efforts to revive the organization.

In 1967, Akali Dal and the other non-Congress parties formed a coalition government in the Punjab. On November 22, 1967 Master Tara Singh died. The same day Gurnam Singh (Akali chief minister) lost his majority and had to resign. He was succeeded by Lachchhman Singh Gill. Lachchhma Singh remained Chief Minister for nine months. In 1968 both the Akali Dal were reunited. This affected the AISSF too. Secondly, the formation of an Akali-led government wooed the Sikh students towards the AISSF. By the end of 1967, senior workers of the Federation met at Chandigarh at the residence of S. Sarup Singh. They decided to re-organize the AISSF.

On February 18, 1968, a convention of the AISSF was held at Panchayat Bhawan Chandigarh. It was attended by a large number of Sikh students. Prof. Surjit Singh (Khalsa College Jullundur) was elected president. On August 23, 1968, a gathering of the Sikh students was held outside Gandhi Bhawan. The Punjab University authorities had refused to allow the gathering inside the Bhawan; hence the students held the function in the open, outside the building. This gathering was addressed by Sikh intellectual Sirdar Kapur Singh. Sirdar Kapur Singh cautioned the Sikh youth about the oncoming major Hindu onslaught on the Sikhs. He warned the anti-Sikh forces not to underestimate the Sikh nation's determination to preserve its honor.³¹ A pamphlet *The Sikh Situation after the Death of Master Tara Singh*, written by Sirdar Kapur Singh, was released. It was widely distributed. Professor Surjit Singh served the Federation for a few months.

He died at very young age. He was a very sincere and intelligent worker of the AISSF. On December 18, 1968, S. Jaswant Singh Maan was selected as ad hoc president of the AISSF.

On July 20, 1969, annual session of the AISSF was held at Master Tara Singh Memorial College Ludhiana. The session was presided over by S. Bharpur Singh. In this session, S. Jaswant Singh Mann was elected as president. His name was proposed by Harjinder Singh Dilgeer (later Dr.) who also convinced Bir Davinder Singh³² to show a gesture of goodwill and let S. Jaswant Singh be elected unanimously. Mann's Executive included persons like Professor Harjit Singh Sandhu, S. Gurbachan Singh Kalsi, Harjinder Singh Dilgeer and other associates. During the fast unto death by Jathedar Darshan Sing Pheruman. (August 15 to October 27, 1969), the AISSF played the major role.

Jaswant Singh Mann was succeeded by Jaswant Singh Grewal. Another faction was headed by Bir Davinder Singh. Though factionalism and groupism harmed the organization very much still a large number of workers remained with the AISSF. But on the whole, the achievement of the Federation was frustrating.

In this situation, a meeting of the Sikh student activists was called at Jullundur for August 15, 1972. The leaders met at Gurdwara Central Town. All of them wanted to be the president. The session of the AISSF could not be held for want of unity. In the afternoon a procession was taken out into the streets of Jullundur and the route was planned to cover the offices of all the daily newspapers. The procession was led by S. Harsimran Singh and Tejinder Singh Bal. both in black clothes, *symbolizing that Sikhs considered August 15 as "Black day"*. When this procession passed in front of daily Vir Partap, Professor Harjinder Singh Dilgeer (Guru Nanak College, Nakodar) pulled down the Indian national flag flying on the building of the

newspaper. The next day the police arrested Prof. Dilgeer, S. Surdinder Singh Hothi, S. Harsimran Singh, S. Harguranand Singh (former MLA), S. Jujhar Singh Viridi, Sarabjit Singh Gill and Jaswant Singh Grewal. Dilgeer was expelled from his job. (Pritam Singh Sharinh Akali, Darbara Singh former speaker of Punjab Assembly were among the members of the managing committee of the college).

From 1972 to 1974 was a period of "paper organizations". The activities of the AISSF were limited to a few workers only. Every Tom, Dick and Harry became the self-proclaimed president of the AISSF. Among them were: S. Harsimarn Singh. S. Kulwant Singh Mangat, Balwant Singh Ramuwalia, S. Harjinder Singh Dilgeer, S. Harwant Singh, S. Jagdish Singh, S. Amrik Singh, S. Jagmit Singh Brar, S. Inderjit Singh Ankhil etc. Of these, Jagmit Singh Brar was sincere worker and Ramuwalia was most cunning. Ramuwalia had pleased (Sant) Fateh Singh by his flattery and was famous as a man of Fateh Singh.

During this period, the activities of the AISSF remained limited to statements, meetings, protest processions, pamphlets, booklets, press releases etc. The graph-line of the AISSF went down and down. None of the factions thought of publishing the "Sikh Students' Bulletin", though some small magazines did come out for a short time. S. Kulwant Singh Mangat published *Parkash*, S. Harsimran Singh published *Jado-Jahid* and Dr. Harjinder Singh Dilgeer started *Akali Reporter*. During this period S. Harsimran Singh, S. Gajinder Singh, S. Surinder Singh Hothi, S. Harjinder Singh Dilgeer, S. Gurbachan Singh Kalsi, S. Inderpal Singh walia, S. Jagdish Singh Dera Bassi, S. Harwant Singh had to suffer police torture in different cases.

On January 7, 1974, Prof. Jagir Singh (Khalsa College Amritsar) was chosen president of the AISSF with the approval

of the Akali leadership. It was expected that now the AISSF would work in an organized manner. But, It did not happen. What to talk of the establishment of the units of the AISSF in different colleges and schools, Jagir Singh could not set up a unit even at Khalsa College Amritsar, where he had been teaching history for several years. However, Jagir Singh arranged a Gurmat Training Camp of the Sikh students at Paonta Sahib, in 1974. The expenses were covered by the Akali Dal. On the first day of the camp, hooliganism and skirmishes compelled S. Amar Singh Ambalavi and Harjinder Singh Dilgeer to leave the camp. On the second day of the camp S. Iqbal Singh, a student from Delhi drowned in the Yamuna river. Thus the session ended without leaving any positive impression.

On November 10, 1975, a formal session of the AISSF was held at Teja Singh Samundari Hall, Amritsar. It was presided over by Prof. Jagir Singh. Jagir Singh continued to be "president" but the activity of the AISSF was confined to press-statements only. At this, in 1977, some students elected S. Hari Singh (later editor *Khalsa Advocate* and daily *Ajit Jullundur*) as working president. His time was a period of camps and organizational activities. S. Hari Singh held several gatherings in different areas and provinces. He tried to establish the units of the AISSF in foreign countries also. S. Hari Singh worked hard and re-established the organization. He dedicated a special issue of the journal *Khalsa Advocate* to the Sikh youth. *Sikh Naujawan Ank* (Sikh Youth number) presented the history of the AISSF with several precious photographs and documents. It was a memorable volume.

After 1978, the AISSF played a marvelous role in the journey of the Sikh nation towards its national goal. The whole world noticed this saga with appreciation and amazement.

5. Fluttering Khalsa Flag :- On April 13, 1978, in the holy city of the Sikh nation, during the reign of the Akali government, a horrifying massacre shook the Sikh nation; and this became the starting point of a new history. On this day 13 Sikhs were massacred and more than a hundred were wounded by the Nirankari called cult. The killer gang threw acid and then opened fire on the Sikhs. Most of these Sikhs belonged to Bhindran- Mehta Jatha and Aakhand Keeratani Jatha, the organizations known to be saintly missionary groups. These Sikhs had gone, chanting hymns, from Darbar Sahib, to ask the debauched chief of the Mafia-type Nirankari called cult, not to exploit the Sikh Scriptures, in order to achieve his (Nirankari's) nefarious designs. But, the armed gangsters welcomed the peaceful Sikh processionists with bullets and killed the embodiments of humanism and generosity. How the chief of this Mafia cult could succeed reaching Delhi avoiding being apprehended by the police is best known to the police chief of Amritsar or the regime of the day. The history of this massacre was written by the blood of the Sikh martyrs.

On May 14, 1978, a mammoth protest procession was brought out to the streets of Delhi. A very large number of the activists of the SSF joined the procession. This procession surpassed the grandeur of all the earlier Sikh processions. The Sikh students gave a message to the Indian regime that the Sikhs were determined to struggle for their independent national identity. [It is remarkable to note that the movement to expose the Nirankari bohemian cult had been begun by (Sant) Kartar Singh Bhindra much earlier. His crusade blocked the abominable activities of this cult]. On June 10, 1978, Akal Takhi Sahib issued a Hukamnama to the Sikh nation to use all fair means to stop the dissembling activities of this bohemian cult.

The massacre of April 13, 1978, came as a thunderbolt to the Sikh nation. The SSF, too, needed a leader of exceptional

courage and energy who would lead the organization out of uncertainty, gloom, despondency and lethargy towards the achievement of its national goal. On July 2, 1978, a big convention of the AISSF was held at Tagore Theater, Chandigarh. Since 1958, it was first such gathering which brought back the glory of the AISSF. On this day several senior workers of the organization had gone there along with their supporters. All of them were interested in leading the organization. S. Manjit Singh (Nabha), S. Gurkirpal Singh (Bathinda), S. Harsimran Singh (Chandigarh), S. Gurbachan Singh (Amritsar) were also among them. On the night of the first July 1978, a meeting of the Sikh Forum (Former leaders of the AISSF) was held at the residence of S. Sarup Singh, the founder president of the organization. The senior leaders of the Federation discussed different names as prospective president of the AISSF. S. Bhan Singh suggested the meeting to ask Bhai Amrik Singh Bhindranwala, to lead the Federation, asserting that he was the only person who could unite the Federation and give a new lease on new life to the organization. All those present in the meeting supported the suggestion with one voice. S. Sarup Singh and S. Bhan Singh were given duty to accomplish the task.

On July 2, 1978, five names were proposed for presidency of the Federation. On the suggestion of the leaders of the Sikh Forum, all the candidates withdrew their names. Finally, the Forum announced the nomination of Bhai Amrik Singh as president of the AISSF. Sardar Manjit Singh (Nabha), who had the largest following among the Sikh students, for a short period, resented the decision, but, later, he too joined the mainstream.

With the spirit of a spiritual warrior, Bhai Amrik Singh did endless labour to bring the Sikh youth into the fold of the Federation, and to participate in the struggle for preservation of the honour of the Sikh identity, promotion of Sikh philosophy and

for the annihilation of atheistic propaganda. This became the turning point in the history of the AISSF, after a slumber of about twenty years. Bhai Amrik Singh began another tradition. He used to invite all the major former leaders of the Federation to the meetings of the Executive of the AISSF. These included S. Bhan Singh, S. Hardev Singh Rajpura, S. Harjinder Singh Dilgeer, S. Sarup Singh, S. Jaswant Singh etc.

After the demise of (Sant) Kartar Singh (1932-1977), the Bhindran- Mehta Jatha selected (Sant) Jarnail Singh as its Jathedar (leader). After the massacre of April 13, (Sant) Jarnail Singh told the Punjab government that the cult activities of Nirankari called Mafia gang would not be tolerated at Amritsar. He also demanded of the Punjab government to ban blaspheme literature to the cult. But, in stead of standing for justice, the selfish leadership collaborated with the anti-Sikh forces, This element even planned the arrest of (Sant) Jarnail Singh Bhindranwala. The official circle did not deny this rumour. At this Jathedar Gurcharan Singh Tohra (president SGPC) and Harchand Singh Lognowal (president Akali Dal) declared that "if (Sant) Jarnail Singh is arrested, we shall also court arrest." (Sant) Jarnail Singh had announced that he shall lead an agitation to stop the activities of the cult centres of Nirankari Mafia group. At such a juncture the Sikh nation needed a self-less saint soldier who could lead the nation towards the achievement of its lost sovereignty.

This great son of the Panth, (Sant) Jarnail Singh Bhindranwala, gave the Sikh nation a new programme for the preservation of its national honour. He also made efforts to save the Sikh Panth from the onslaught of Hindu corruption, which, like a boa constrictor, was slowly, but surely, absorbing the unique Sikh philosophy into the Hindu fold. The massacre of the Sikhs by this Nirankari Mafia cult, in collaboration with the police, was repeated at Kanpur, in September 1978. Here too 8 Sikhs

embraced martyrdom. Among them was S. Jagjit Singh, a senior worker of the AISSF. After his martyrdom the Sikh students took out several, processions throughout Punjab, Delhi, Madhya Pradesh, etc. This situation brought the whole Sikh youth into the fold of the AISSF. With this began the era of the decline of all the other organizations of the youth, in the educational institutions of the Punjab. The Sikh students and the youth began considering it as a matter of pride to become a member of the AISSF.

On November 5, 1978, the Sikhs took out a protest procession at Delhi. The police welcomed the Sikh procession with tear gas and bullets. Three Sikhs, including Jathedar Awtar Singh Kohli (president of Delhi state Akali Dal) embraced martyrdom. The police attacked the Sikhs for their (Sikhs) crime of demanding a ban on the activities of Nirankari Mafia cult. The Hindu regime did not like to allow the Sikhs a silent procession. Later, curfew was imposed around the major Gurdwara at Delhi. When the Sikh cabinet ministers planned to defy, the curfew was lifted.

The elections to the SGPC were held in March 1979. During these elections the AISSF, supported only those candidates who were genuine and capable persons. The AISSF, asserted that the Federation was not a carbon-copy of any organization. During these elections the Akali government surpassed all corrupt practices to defeat Bhai Amrik Singh (president AISSF) as against Jiwan S. Umranagal, a supporter of the Nirnakari Mafia cult. The Akali leadership, however, realized its sin of supporting an evil being.

Since its birth the AISSF, had made a vigilant watch over the Sikh political parties (particularly the Akali Dal). It would not be improper to call the Federation as "the nursery of Sikh intelligentsia". All the national programmes of the Akali Dal had been planned by the leadership of the AISSF. The Federation co-operated with the Akali Dal as its (Dal's) associate; but it

also criticized the Dal for its mistakes. Some Akali leaders, however, tried to use the AISSF. for their petty selfish interests. This led to division in the rank and file of the Federation. Thus, on several occasions, the Akali leaders were also partly instrumental in harming the AISSF. S. Sarup Singh, the founder president of the AISSF, analyzing the role of the Akali leadership said, "Had the leadars of the Sikh nation heeded to the suggestions, recommendations and advice given by the Federation to the leaders, at the time of several critical moments, the crisis could have been overcome and problems could be solved. But, this did not happen! The leadership of the Federation had capability to deal with the issue of the preservation of the Sikh identity and entity".

The AISSF did not believe in phony Gandhian slogans of peaceful agitation by courting arrest. It did not favour postponing every thing after acceptance of a minor part of Panthik demands; but it believed in decisive struggle. Whenever the Sikhs have been persecuted, the Sikh students have faced the persecutor boldly and bravely. When the police sealed the Gurdwara at Merrut (UP.) and challenged the Sikh nation, the whole of the Sikh nation was shaken. But it was shocking that the Sikh leadership of the day, in order to save their provincial government, totally ignored the sacrilege on the Sikh shrine. During those days a meeting of the Akali Dal was being held at Teja Singh Samundari Hall (Amritsar). A large number of Sikh students reached the venue and presented bangles and scarves (meant for use of women) to the Akali leaders, symbolizing their cowardice and impotency. This compelled the Akali leaders to support the agitation.

After this the Federation, with the blessing from Akali Takht Sahib, began agitation for Merrut Gurdwara. Batches of the Sikh students, one after another, began courting arrests. Within a few

days the other organizations of the Sikhs too joined the agitation. The first Sikh leader to lead a Jatha was Dr. Rajinder Kaur (daughter of great Sikh leader Master Tara Singh). At last, the UP. government had to surrender.

On October 25, 1980, the AISSF, held a strike in Punjab to oppose high increase in the bus fares and the other issues. Strike was complete in the districts of Amritsar, Gurdaspur, Jullundur, Ludhiana, Patiala etc. Even the trains could not run.

On November 14, 1980, another strike by the AISSF jammed traffic in the province. The residents of the province rendered full co-operation to the Sikh students. After this all the political parties joined in the struggle to oppose the 43% increase in bus fares. This established the supremacy of the Federation. During those days the AISSF held several demonstrations against the officials and the ministers, including the chief minister.

December 4-6, 1980, the ministers of Punjab were Gheraoed (besieged) by the Sikh students. This compelled the ministers to lock themselves inside their offices or residences. The whole operation was a grand success. Sardar (s) Harminder Singh, Sukhraj Bahadur Singh, Rup Singh, Sukhlal Singh, Rajinder Singh Mehta, Surinder Singh, (Sodhi); Harjit Singh, Beantjit Singh, Surinder Singh, Harpal Singh, Gursewak Singh, Bhupinder Singh, Shivcharan Singh, Jasbir Singh Sarna (the author), Daljit Singh, Surjit Singh Thanda, Mohinderpal singh etc. deserve appreciation for the success of this agitation. Later, the police arrested all these students and tortured them. The Sikh students launched an agitation for the release of these students. The agitation was so forceful that the police had to release them within a couple of days. Thus, the AISSF proved that it has the courage and the capacity to practice what it believes.

The success of the AISSF compelled the non-government political parties to hold a demonstration in front of the state

secretariat at Chandigarh, on January 2, 1981. In order to block the demonstration, more than a thousand of the workers of the AISSF were arrested by the police. In spite of these arrests, thousands of the volunteers of the AISSF reached Chandigarh and Gheraoed the Punjab Assembly. The police, in order to awe the demonstrators, threw tear-gas and also cane-charged them. January 26, 1981 was observed as "Black Day". The Federation workers were successful in delaying the Punjab governor from making a speech. This compelled the government to invite all the political parties for a dialogue.

A grand convention of the Amritsar unit of the AISSF was held at Teja Singh Samundari Hall (Darbar Sahib, Amritsar), on February 11, 1981. This convention was addressed, among others, by Dr Rajinder Kaur, Sirdar Bhan Singh, S. Balbir Singh Sandhu etc. The speakers, appreciated the Sikh youth for their sacrifices in the struggle for the achievement of Panthik goal.

Giani Gurdial Singh Ajnoha, the caretaker of Akal Takht Sahib, said that armed struggle was a must for achievement of political sovereignty. Looking at the mammoth gathering of the Sikh youth, he said, "I have not seen such an impressive gathering of the Sikh youth in the past thirty years and I am sure that if you maintained this swiftness, the Sikhs shall achieve national goal very soon."

SHAMSHIR-I-DAST:- The news bulletin of the Sikh Students's Federation, which could not be published for about two decades, was re-started under the name of *Shamshir-i-Dast*. S. Jasbir Singh Sarna (this writer) was selected as its editor. The first copy of the journal was released by Giani Gurdial Singh Ajnoha, the caretaker of Akal Takht Sahib, on February 11, 1981. This convention passed five significant resolutions. After the election of the office bearers, all the students, dressed in saffron turbans, marched to the place where 13 Sikhs had embraced

martyrdom on April 13, 1978. At the site, a 51 feet high Sikh national flag was hoisted by Giani Gurdial Singh Ajnaha. After Ardas (prayers) the Sikh national flag was saluted with an 11 guns salute. S. Lehna Singh Tur, an M.P., too addressed the congregation. The success of this conference perturbed the anti-Sikh forces and the Hindu press published malicious reports and spread rumours to create differences between the Sikh students and the Akali leaders.

When no organization came forward to build a memorial to the martyrs of April 13, 1978, the AISSF, the organization of the fearless warriors, took the initiative. On the night of March 10, 1981, 400 workers of the AISSF erected the boundary wall of the memorial (at B-Block, Railway colony, Amritsar). The memorial preserves the memory of the martyrs as well as the lead given by the AISSF.

On April 13, 1981, a congregation was held at the above memorial. It was addressed by (Sant) Jarnail Singh Bhindranwala, the most beloved leader of the Sikh nation at that time. He told the Sikh youth not to forget their unique entity and identity. The convention was also addressed by Dr. Rajinder Kaur, Bhai Amrik Singh and S. Harminder Singh Sandhu. The members of the Akhand Keertani Jatha too attended and performed Keertan.

The AISSF called a special meeting of all the Sikh organizations, at Amritsar, on May 3, 1981. This meeting with an unanimous voice, passed a resolution demanding a ban on use of tobacco products within the city of Amritsar and grant the status of 'holy city' to Amritsar. The meeting selected a 11 member "Action Committee" and gave an ultimatum to the government to ban use of tobacco in the city of Amritsar, by May 30, 1981, failing which an "Anti-Smoke March" will be held in the city, on May 31, 1981. For the Sikhs, Amritsar had the same spiritual status as Mecca has for the Muslims, Bethlehem

for the Christians, Jerusalem for the Jews and Hardwar for the Hindus. The SGPC and the Akali Dal also had, earlier, passed alike resolutions but the Indian regime does not understand the language of resolutions and requests.

On May 26, 1981, a joint meeting of the Sikh Action Committee and the management of the Hindu Durgiana Mandir was held at Amritsar. The Deputy Commissioner and the Senior Superintendent Police (Amritsar) too joined. The joint Sikh-Hindu meeting agreed that Amritsar was a "Holy City" and tobacco products, meat and alcohol products should be banned in the city. All the Sikh and Hindu leaders present in the meeting, signed the agreement. But, on May 29, 1981, the Hindus backed out and took out a violent march in the city of Amritsar. The Hindus raised provocative slogans and used vituperative language against the Sikh religion. One of these slogans said, "we shall not study Punjabi language, shall shave the hair of all the Sikhs and shall smoke wherever we like; we are the rulers." The Hindu projectionists attacked the Sikhs and their houses and shops on the route of the extremist Hindu procession. Mahasha Varinder, a fanatic Hindu journalist, while addressing fundamentalist Hindus, at Arya Samaj Mandir, said that the Sikhs were a nation of mad people and they should get out of India. He used filthy language even against Guru Sahib and the Sikh ideology. Speeches of this type were made by all the extremist Hindu leaders. The police was a silent spectator to all this. No Hindu was ever arrested for attacks on the Sikhs and their property or for provocative speeches.

According to an earlier announcement, the Sikhs, took out a procession into the streets of Amritsar, on May 31, 1981. More than fifty thousand Sikhs participated in the procession. The procession began from Manji Sahib (Darbar Sahib). Before the procession started, the Sikh leaders gave speeches. (Sant) Jarnail

Singh Bhindranwala asked the Sikhs to remain fully peaceful. It was his words which tied the hands of the Sikhs who could have reacted to the aggressive actions done by the Hindu terrorist, a day before.

This procession was brought out in the genuine Sikh traditions. It was led by 21 horsemen Nihangs. Nishan Sahib (the Sikh national flag), Nagara (drum) etc. The caretaker of Akal Takht Sahib too joined the procession. (Sant) Jarnail Singh Bhindranwala remained with the procession throughout. The procession ended at Ram Bagh. At Ram Bagh, the Sikhs held another congregation which, was addressed by S. Balbir Singh Sandhu, S. Harsimran Singh, S. Gurkirpal Singh (vice-president AISSF), S. Harinderpal Singh, S. Kirpal Singh Chauhan, S. Sarabjit Singh, Giani Sohan Singh etc. This procession was mainly the procession of the AISSF. Sardar (s) Harvinder Singh Khalsa (Patiala), Sucha Singh (Gurdaspur), Gurmukh Singh Chawla (Moga), Kulwant Singh Kanwal, Ranbir Singh Chawla (Jullundur), Jarnail Singh (Kapurthala) joined the procession along with big bands of the students.

Since this procession, (Sant) Jarnail Singh Bhindranwala came to be known as the national leader of the Sikh Panth.

After the Sikh procession, S. Sukhraj Bahadur Singh, S. Harpal Singh, S. Shamsher Singh, S. Satinderjit Singh (PT), S. Mohinderpal Singh were arrested and charged with spurious acts. The Hindu press called this march the "Khalistan March". At this time Khalistan was no movement and the Hindu press pressed the Sikh youth to adopt it.

During these days, Lala Jagat Narayan, a venomous, fanatic and fundamentalist Hindu journalist, used derogatory words for Jathedar Gurdial Singh Ajnoha, the caretaker of Akal Takht Sahib. The Sikh students of Amritsar gheraoed Mr. Soni, representative of Jagbani (Lala Jagat Narayan's paper) at

Amritsar. The students warned that the Sikhs would not tolerate any attack on the honour of Akal Takht Sahib, the supreme most court of the Sikh nation. Mr. Soni called the police. The police cane-charged the Sikh students. Several students were seriously wounded. The police arrested 15 Sikh students. They were released on bail bonds after 34 days.

On September 7, 1981, the Akali Dal held a protest rally at Delhi. Thousands of Sikh students attended the rally. On this day, too, 200 Sikh students were arrested without cause.

On September 9, 1981, Lala Jagat Narayan, an extremist journalist, was killed near Ludhiana. The next day, the extremist Hindus, who were a part of the funeral crowd, attacked the Sikhs and their property and raised provocative and terrorist slogans against the Sikhs. The Hindu crowd attacked the offices of the daily *Ajit* and the *Akali patrika* at Jullundur and *Charhdi Kala* at Patiala. At several places the properties of the Sikhs were damaged and even set on fire.

On September 13, the government issued warrants for the arrest of (Sant) Jarnail Singh Bhindranwala, in the case of the murder of Lala Jagat Narayan. At the time he (Bindranwala) was at the village of Chando Kalan (near Sirsa, Haryana). On the night of September 14, thousands of soldiers of the Punjab and the Haryana police put siege to the village of Chando Kalan. Their purpose was to kill (Sant) Jarnail Singh in the name of encounter. But (Sant) Jarnail Singh had already left the village. The vindictive thwarted police officials set fire to the vehicles belonging to Bhindran- Mehta Jatha. In this "operation" two buses, some volumes of Guru Granth Sahib, several religious books and cassette recordings were burnt to ashes. The "achievements" of the police were reported by several newspaper.

To protest against police atrocities at the village of Chando Kalan and the issuance of warrants for the arrest of (Sant) Jarnail

Singh, the Sikh students observed September 16 as protest Day and took out protest marches in several cities and towns of Punjab. At Amritsar, the police ran amuck and attacked not only the Sikh students but also the professors of Khalsa College, with canes and tear-gas. The police entered the hostels and ransacked the rooms of the students. The police took away several valuables belonging of the students and the College. This great act of the police was a unique phenomenon. All this reported by several newspaper. The SGPC, the Akali Dal, Khalsa College Staff Union, Guru Nanak University Teachers Association, Students Welfare Association and several other organizations condemned the police savagery. The height of the police terror was the arrest of 27 students on false and frivolous charges.

(Sant) Jarnail Singh announced that he will offer himself for arrest on September 20, 1981. In no time hundreds and thousands of the Sikh students began marching towards Chowk Mehta (district Amritsar), the headquarters of (Sant) Bhindranwala. On September 18, Chowk Mehta was besieged by thirty-five to forty thousand policemen. The police was equipped with heavy weapons including heavy machine guns. It looked like a battlefield.

On September 20, 1981, more than three hundred thousand Sikhs reached Chowk Mehta. Almost all the major leaders of all the Sikh organizations had reached there. All the leaders and workers of the AISSF. were present. Bhai Amrik Singh was the master of the ceremony. (Sant) Jarnail Singh asked the Sikhs to maintain peace at all costs. Jathedar Gurdial Singh Ajnaha, the caretaker of Akal Takht Sahib, in a passionate speech, declared that if anything happened to (Sant) Jarnail Singh, he would offer himself for sacrifice.

At the time of his arrest (Sant) Jarnail Singh was dressed in saffron clothes, the colour traditionally associated with martyrs.

After the arrest of (Sant) Bhindranwala, the police and paramilitary forces opened indiscriminate fire at the Sikhs returning to their homes and killed several Sikhs. Hundreds of the Sikhs were wounded. On September 27, 1981, the Akali Dal announced that it would launch a "Civil- Disobedience" movement from October 17, 1981, for the release of (Sant) Bhindranwala as well as for fulfillment of the other demands of the Sikhs.

When the government did not bother, the workers of the AISSF, made some harmless explosions at several places in Punjab and warned that if (Sant) Jarnail Singh was not released soon, the whole of Punjab shall become a battlefield. The government began arresting the Sikh students. Several hundred Sikh students were arrested and charged for bomb explosions. (This author, too, was charged in such a false case). Such cases were registered against S. Harminder Singh Sandhu, S. Harwinder Singh Khalsa, S. Paramjit Singh, S. Satinderjit Singh (PT), S. Upkar Singh, S. Jasbir Singh Sarna (Editor Shamshir-e-dast) S. Dipinder Singh, S. Narinder Singh Nindi, S. Kulwant Singh Kanwal, S. Paramjit Singh Sidhu, S. Amarjit Singh Chawla, S. Surjit Singh Thanda, S. jasbir Singh Bajwa, S. Shivcharan Singh and several others. The determination of the workers of the AISSF, compelled the government to release (Sant) Jarnail Singh, on October 15, 1981.

Bhai Amrik Singh, president of the AISSF, appealed to the Akali leaders not to talk to the government until the government announced the holding of judicial inquiry into atrocities perpetrated on the professors and the students of Khalsa College (on September 16, 1981), the massacre of the Sikhs at Madhuban (Haryana) and the burning of vehicles, Scriptures and the other articles by the police at the village of Chando Kalan. (Sant) Bhindranwala, too, said the same. Finally, the Akali Dal, too, supported this.

6. Saga of Sacrifices :- On October 24, 1981. (Sant) Jarnail Singh Bhindranwala and Jathedar Gurdial Singh Ajnoha, the caretaker of Akali Takht Sahib, discussed the issue of Panthik unity, with positive results.

In November-December 1981, the police again arrested several Sikh students and charged them with false cases. This writer (Jasbir Singh Sarna.), S. Surjit Singh Thanda, S. Shivcharan Singh, S. Narinder Singh, S. Bua Singh etc. were among those arrested. They were imprisoned in Amritsar jail.

On November 24, 1981, on the call of the AISSF., all the schools and colleges of Punjab remained closed. The Federation demanded the release of all the Sikh students and a judicial inquiry into the police excesses at Khalsa College Amritsar. The strike was complete in the districts of Amritsar, Gurdaspur, Jullundur, Kapurthala, Sangrur, Bathinda, Patiala etc. and all the educational institutes in these districts remained closed.

On September 16, 1981, a convention of Sikh students was held at Khalsa College Amritsar. In this massive gathering (Sant) Jarnail Singh Bhindranwala gave Siropa (robe of honour) to all those professors, students and the others who had suffered persecution at the hands of the police on the occasion of the protest rally held against the arrest of (Sant) Bhindranwala. On this day hundreds of Sikh students got *Khande Di Pahul* (initiation). A message from the Sikh student leaders, detained at Amritsar jail, was also read to the gathering. The Sikh students took a vow to lay down their lives for the glory of the Panth.

During those days the Sikhs were being persecuted in most inhuman manner, hitherto unknown to history. The state terrorism in the villages of Sandhu Chattha, Kala Sangha, Koharka, Manihala, Warpal, Thanda, Bakipur, Tthatthian Santan, Khem Karan, Naushehra Pannuan, Panchhatt was so savage that it cannot be narrate in a few pages. Every incident will become

one complete book. It was an era of brutal terrorism aimed at the annihilation of the Sikh nation. The Sikhs felt themselves to be the slaves of ferocious beasts. They felt that their religious freedom was not secure if they continued to be governed by India.

In December 1981, a camp of Sikh students was held at Reasi (the residence of the descendants of Baba Banda Singh Bahadur). About one hundred Sikh students attended the camp. Sirdar Bhan Singh, Principal Parkash Singh. Dr. Harjinder Singh Dilgeer, Prof. Davinder Singh etc. gave lectures on Sikh philosophy, religion, culture, politics and history.

On February 6, 1982, at 4 A.M. the police layed siege to the hostel at Khalsa College, Amritsar. It surpassed all boundaries of human behavior to arrest S. Amarjit Singh chawla (of Moga). The police torture of S. Amarjit Singh Chawla was so savage that even the most callous person would not be able to stop the tears. Our salute of such a Sikh young man!

A convention of the Amritsar unit of the AISSF. was held at Teja Singh Samundari Hall, Amritsar, on February 10, 1982. It was attended by thousands of Sikh students from all over the sub-continent, Those who addressed the Sikh students included: Giani Sahib Singh Chamak (Granthi Darbar Sahib), Sirdar Bhan Singh, S. Harbhajan Singh Sandhu, S. Birdavinderjit Singh (Delhi), Bhai Amrik Singh, Jathedar Mohan Singh Matia, S. Puran Singh Hundal Advocate, Prof. Mohinder Singh Dhaliwal etc. Some leaders of the Federation including S. Kulwant Singh Sidhu, S. Harprit Singh Wachhoa, S. Manjit Singh (Bhura Kohna), s. Sucha Singh (Bahman), S. Shivcharan Singh, S. Baldev Singh (Chawinda), S. Kirpal Singh Chauhan also addressed the gathering Bhai Amrik Singh, President of AISSF warned the government that if it did not stop terrorism the students shall have to adopt some other means to stop the persecution of the Sikhs. The convention honored those Sikh students who had been

persecuted by the police. Among them were: S. Kulwant Singh Kanwal, S. Jasbir Singh Sarna (this writer), S. Sucha Singh, S. Shivcharan Singh, S. Jasbir Singh Bajwa, S. Harprit Singh Wachhoa, S. Surjit Singh Thanda etc. Besides the students, Prof. Mohinder Singh Dhaliwal, S. Dal Singh Sandhu, Giani Sahib Singh Chamak, S. Puran Singh Hundal were also presents Siropa(s).

The convention passed some resolutions unanimously. These resolutions were presented by S. Paramjit Singh Sidhu on behalf of all the students. The convention also paid tribute to the martyrs of Mehta Chowk and Madhuban.

After this convention the Punjab government issued a confidential circular asking its police intelligence department to prepare history-sheets on all the active workers of the AISSF.

On March 16, 1982, S. Harminder Singh Sandhu was interned for one year under the provisions of National Security Act. The Sikh students challenged this order in the Punjab High Court. Later, the internment was annulled by the Advisory Board.

On April 13, 1982, the Federation held a congregation at B Block, Railway Colony, Amritsar, in memory of the martyrs of April 13, 1978. (Sant) Jarnail Singh Bhindranwala and several other leaders addressed the congregation.

On April 26, 1982, warrants were issued for the arrest of S. Rajinder Singh Mehta, the Organizing Secretary of the AISSF, in the case of placing of cow-heads before two Mandirs. He was declared a proclaimed offender with an award of rupees 25000 for his head. (Later, due to tireless efforts of Bhai Amrik Singh, his name was cleared). During this period hundreds of workers of the A.I.S.S.F were arrested in framed cases.

In April-May 1982, a meeting of the senior leaders of the Punjab and Central government was held at Delhi. This meeting chalked out a plan to arrest (Sant) Jarnail Singh Bhindranwala

and Bhai Amrik Singh under National Security Act. But, a Congress leader from Punjab warned them of dire consequences. He told the meeting that if (Sant) Bhindranwala was arrested again, Punjab will become the scene of civil war and this will be suicidal for the Congress party as well as for India. The meeting then discussed the repercussions of the arrest. The same Congress leader told them that after the previous arrest of (Sant) Bhindranwala (September 20, 1981) he had observed the reactions of the Sikhs throughout Punjab and if the same was repeated, the whole Sikh nation will rebel against India. This compelled the government not to arrest (Sant) Bhindranwala for the time being.

During this period S. Satinderjir Singh (PT), S. Narinder Singh Nindi and S. Bua Singh were interned for one year under the provisions of the National Security Act. They had been arrested much earlier under framed cases and were already in Amritsar Jail.

On May 10, 1982, the Maharashtra Police put siege to the Gurdwara at Dadar, Bombay, where (Sant) Jarnail Singh had gone in connection with his missionary activities. The government had planned to arrest him under the National Security Act. The government believed that his arrest in Maharashtra would create less disturbance. (Sant) Jarnail Singh received secret information about this plan and before the police could accomplish its mission, he left Bombay and reached Chowk Mehta safe and sound. Later, the licenses of all the weapons belonging to Bhindran-Mehta Jatha were cancelled by the police.

The Annual Gurmat Training camp of the AISSF was held at Aanandpur Sahib, from June 19 to 29, 1982. In spite of a police hunt for the Sikh students and youth, several hundred Sikh Students attended the camp. The Sikhs were enraged at the regime because just a few days earlier (on June 10, 1982), S. Kulwant Singh Nagoke, who had been savagely tortured in police custody, was

killed in a staged encounter. The camp was inaugurated by the caretaker of Takht Kesgarh Sahib. Jathedar Gurcharan Singh Tohra, President of the SGPC, addressing the Sikh youth, said that the Sikhs had only one programme i.e. to cut off the chains of slavery. The camp was addressed by several Sikh professors and intellectuals including Bhai Amrik Singh, Dr. Harjinder Singh Dilgeer, Prof. Labh Singh, Prof. Devinder Singh etc.

On the concluding day of the camp, (Sant) Jarnail Singh Bhindranwala gave away prizes to the participants and the workers. He asked the youth to be fully armed to fight injustice, inhumanity and terrorism as the fascist regime had resorted to brutal means to suppress the voice of the people. Referring to the martyrdom of Bhai Kulwant Singh and the other Sikhs tortured to death by the police, he asked the Sikh youth to be united on one platform and be prepared to make sacrifices to bring an end to tyaranny and injustice. Later, (Sant) Jarnali Singh Bhindranwala presented Siropao (s) to those Sikh students who had suffered police atrocities. These included: S. Paramjit Singh Sidhu (Jullundur), S. Harinder Singh Kahlon (Jullundur), S. Kulwant Singh Kanwal (Budhlada), S. Atinderpal Singh (Bhopal), S. Birvarinderjit Singh (Delhi), S. Surinderpal Singh (Bhopal) etc. (Sant) Bhindranwala also presented Siropao to the Sikh intellectuals who had visited the camp to give lectures. Among them were: Prof. Labh Singh and Dr. Harjinder Singh Dilgeer. Bhai Amrik Singh thanked all the participants and the visitors. He said, in spite of Black Laws, the arrests of hundreds of the workers of the Federation and the police hunt for the Sikh youth, the Sikh students have attended the camp. It is an indication that the Sikh youth is ready to face every danger. The Sikhs have seen such persecutions earlier too and we can not be subjugated by any power on this earth". He asked the Sikh youth to be ready for the Sikhs' struggle for sovereignty.

Those who extended whole-hearted support for the camp included: (Sant) Jarnail Singh Bhindranwala, caretaker of Takht Kesgarh Sahib, (Sant) Labh Singh, (Sant) Bhag Singh, Jathedar Gurcharan Singh Tohra (president S.G.P.C), etc. This 8 day camp was very beneficial for the Sikh students.

In June 1982, Harminder Singh Sandhu and S. Amarjit Singh Chawla^{32(b)} were arrested under the provisions of the National Security Act and were interened in Amritsar Jail.

In July 1982 another camp of the Federation was held at Punchh (Kashmir). It was held at Gurdwara Nangali Sahib, a beautiful spot on the bank of a river. More than two hundred Sikh students from Kashmir, Punjab and different parts of India participated in this camp. S. Atinderpal Singh was the Adjutant of the camp. The major organisers were: S. Awtar Singh, S. Sarabjit Singh, S. Mitthben Singh, S. Harcharan Singh Punchh etc. The camp was addressed by Prof. Labh Singh, Dr. Harjinder Singh Dilgeer, Prof. Devinder Singh etc. Bhai Amrik Singh also participated in the camp. On the last day of the camp, while saluting the Khalsa flag with a gun salute, a local worker was accidently killed. In spite of this, the youth present there vowed to lay down their lives for the Sikh national struggle.

On July 18, 1982, Bhai Amrik Singh, president of the AISSF and Baba. Thara Singh were arrested in false cases. Bhai Amrik Singh was charged with conspiracy to murder Joginder Shan³³ and Baba Thara Singh was charged with bomb explosion at Chowk Mehta.³⁴

The history of the world evidences that, with the exception of the Jews, the Sikhs are the most persecuted nation of the world. Mir Muin-ul-Mulk and Zakaria Khan made endless efforts to annihilate the Sikh nation. But, it is a proven truth that whenever the Sikhs have been persecuted, the number of the Sikhs has swollen. The Sikh song of the eighteenth century reads:

Mannu asadi datari, asin mannu de soay

*Jion jion mannu vaddada asin dunei chaunei hoay*³⁵

The Jews had to suffer death by forty types of torture but the Sikhs suffered persecution by way of forty-four types of torture. The Sikhs shall still suffer but their freedom cannot be postponed for ever.

Within a few hours of the arrest of Bhai Amrik Singh and Baba Thara Singh, (Sant) Jarnail Singh reached Darbar Sahib and announced the launching of an agitation for their release. On the very first day 51 Sikhs courted arrest. On July 26, 1982, the Akali Dal adopted this agitation.

On August 20, 1982, Bhai Manjit Singh alias Bhai Museebat Singh (a sympathizer of the Federation) hijacked an India airliner. Pakistan refused to allow the plane to land at Lahore. When the plane returned to Amritsar, Bhai Manjit Singh was killed immediately after landing. On August 20, 1982, a bomb was thrown at Darbara Singh, the then chief minister of the Punjab, when he had gone to attend a function at Rahon. In this connection, S. Gurmit Singh, a Sikh Youngman, was arrested. He was mercilessly tortured and later was killed in a staged encounter.

On September 20, 1982, a grand convention of the A.I.S.S.F was held at Manji Sahib, Darbar Sahib, Amritsar. It was convened to prepare the Sikh youth for participation in the Dharam Yudh Morcha, which had been launched for the rights of the Sikhs. This convention was attended by about fifteen thousand persons. Later, a conference was also held. This conference was addressed by (Sant) Jarnail Singh Bhindranwala, (Sant) Harchand Singh Longowal and several other leaders. Several workers had done hard labour for the success of this convention. Among them included: S. Davinder Singh Walia, S. Kulwant Singh, S. Inderjit Singh Baghi, S. Jasbir Singh Ghuman, S. Harjinder Singh, S. Hardyal Singh, S. Anup Singh, S. Gulzar Singh, S. Kulwant

Singh (Bathinda), S. Gurdev Singh (Moga), S. Awtar Singh, S. Harminder Singh (Muktsar), S. Harprit Singh Vachhoa, S. Daljit Singh, S. Sukhdial Singh Bal, S. Paramjit Singh, S. Harinderjit Singh, S. Surjit Singh Khadur Sahib, S. Kuldip Singh, S. Makhan Singh (Sarhali), S. Satinderjit Singh Khalsa (P.T), S. Awtar Singh (Punchh), S. Sarabjit Singh (Jammu), Bibi Upkar Kaur (girls wing) etc. On this day two bands of the Sikh students courted arrests. They were led by S. Paramjit Singh Sidhu Advocate and S. Shivcharan Singh (Jandiala). The Sikh students assured (Sant) Jarnail Singh Bhindranwala that they shall not hesitate to make any sacrifice for the cause of the nation. The convention ended after passing some important resolutions.

From November 19 to December 4, 1982, the Asian Games were held at Delhi. The Sikh students made demonstrations during several events. During this period, all the roads leading from Punjab to Delhi were closed to Sikhs. The Hindu police officials harassed, insulted and even wounded the Sikhs traveling to Delhi. Among them were several judges, senior army officers, civilian officers and others. The Sikhs were dealt with utmost contempt as had happened to the Jews prior to 1945.

Hundreds of the Sikh students were arrested during the Asian Games. A large band, under the leadership of S. Harwinder singh (Patiala), courted arrest. The Sikh students distributed thousands of letters, posters and pamphlets to those foreigners who had come to participate in the Asian Games.

During this period, the Punjab government secretly transferred Bhai Amrik Singh and Baba Thara Singh from Amritsar to Gurdaspur jail. Several other workers, too, were sent from one jail to another. In a message from Gurdaspur jail, Bhai Amrik Singh asked the Sikh students to continue the struggle for the achievement of the Anandpur Sahib Resolution (the Sikh Sovereignty).

On December 23, 1982, A convention of Sikh ex-servicemen was held at Teja Singh Samunderi Hall (Amritsar). It was attended by a very large number of Sikh generals and the other senior officials. The government threatened to take action against those who participated but such threats could not stop the courageous Sikh ex-servicemen. They confirmed that they were ever ready to sacrifice their lives for the Sikh Panth. The Sikh ex-servicemen were presented 'guard of honour' by the Sikh students. This convention supported the Sikh demand of Anandpur Sahib Resolution. Among others, (Sant) Jarnail Singh, (Sant) Harchad Singh Longowal, Jathedar Jagdev Singh Talwandi, S. Parkash Singh Badal and forty senior ex-army officers addressed this convention.

After the convention, a meeting of the AISSF was held under the chairman-ship of S. Harwinder Singh Khalsa. The meeting resolved.

1. The Sikh students shall extend full co-operation to the Akali leadership for the Dharam Yudh Morcha, launched for the fulfillment of Aanandpur Sahib Resolution.
2. Elections of the office bearers of the AISSF shall not be held until the release of Bhai Amrik Singh. A nine-member committee was chosen to launch new units of the AISSF.
3. A request should be made to the Akali Dal not to begin talks with the government until all the Sikh students were released from jails.
4. If the government did not accept the Sikh demand by January 26, 1983, the Federation shall make protest demonstrations on the India Republic Day.
5. It supported that the guest workers (from Uttar Pradesh, Bihar and the other parts of India) should not be given right to cast votes in the Punjab elections.
6. (Sant) Jarnail Singh should be selected as the caretaker of

Akal Takht Sahib. The SGPC, after consulting the other Sikh organizations, should announce his appointment.

On January 9, 1983, a Sikh intellectual conference was held at Guru Ram Das Langar Hall (Amritsar). It was attended by more than ten thousand Sikh intellectuals. Among them were several professors, lawyers, engineers, doctors, journalists, writers etc. Those who addressed the conference included: (Sant) Jarnail Singh, (Sant) Harchand Singh, Jathedar Gurcharan Singh Tohra, S. Parkash Singh Badal, S. Balwant Singh, S. Bhan Singh, S. Gurnam Singh Tir, Dr. Harjinder Singh Dilgeer, S. Hardev Singh Rajpura, S. Gurtej Singh, S. Amar Singh Ambalavi, S. Karnail Singh Doad, S. Gurrattan Pal Singh, S. Balbir Singh Brar etc. Most of these leaders were former office bearers of the AISSF. The conference supported all the demands of the Akali Dal and the Dharam Yudh Morcha.

During this time the government continued arresting the Sikh students. Property of those who could not be arrested was attached by the regime. The prominent among them were: S. Rajinder Singh Mehta, S. Harminder Singh Gill, S. Satinderjit Singh (P.T), S. Baldev Singh, S. Kewal Singh Bhura Kohna, S. Gurcharan Singh, S. Gurmej Singh Patiala, S. Swarn Singh etc. In April 1983, cases were registered against S. Harwinder Singh Khalsa and S. Kulwant Singh Kanwal for directing a play named Asin Attvadi Han.

On April 4, 1983, Akali Dal and the A.I.S.S.F. held Rasta Roko agitation throughout the Punjab. On this day forty innocent Sikhs and two Muslims were killed by the government. Hundreds of the Sikhs were arrested. The success of the agitation was aggressively reacted to by the regime.

On September 20, 1983, a mammoth convention of the AISSF was held at Manji Sahib, Darbar Sahib Complex, Amritsar. This was a unique convention in the history of the

AISSF. Thousands of Sikh students participated in this convention. This convention became the starting point of new role of the Federation. The Federation, since its birth, had been fighting against fascist rulers. Even during the present struggle (Aanandpur Sahib Resolution agitation) the workers of the Federation had made great contributions. Thousands of its workers had been arrested, tortured and even killed in staged encounters, Still the morale of the Sikh students were so high that they were ever ready to be in the forefront of the struggle for Sikhs' sovereignty. The atrocities have always given strength and determination to a Sikh.

The convention began with the Bhog of Guru Granth Sahib, arranged in the memory of the Sikhs who had embraced martyrdom in the current struggle. Thousands of students from Punjab, Jammu and Kashmir, Chandigarh, Delhi, Haryana, Himanchal Pradesh, Rajasthan, Calcutta, Indore, Bhopal, Uttar Pradesh, Assam, Maharashtra, Nepal etc. attended the convention. Dhadis (heroic ballad singers) sung the saga of the chivalry of the Sikh martyrs. It was followed by speeches by the Sikh leaders who appreciated the sacrifices of the Sikh students, presented their tribute to the martyrs and also expressed their opinions about the present Sikh struggle. Those addressed the convention included: Giani Sahib Singh, Sirdar Bhan Singh, Jathedar Jagdev Singh Talwandi, S. Sukhjinder Singh, Dr. Rajinder Kaur, S. Gurdev Singh Badal, S. Angrez Singh (Chandigarh), S. Satinderjit Singh (PT), S. Gurcharan Singh (Calcutta), S. Maninder Singh (Ludhiana), S. Manjit Singh (Indore). The stage was managed by Harminder Singh Sandhu and Rajinder Singh Mehta.

The convention unanimously passed ten significant resolutions, each pertaining to an important Sikh issue. The students present there gave their approval to each resolution by

raising Jaikara, the Sikh national slogan. The resolution were proposed by (respectively) S. Rajinder Singh Mehta, S Pritpal Singh, S. Rajbir Singh Bir, S. Charanjit Singh, S Jaspal Singh, S. Gurjit Singh, S. Harminder Singh Gill, S .Devinder Singh Walia, S. Parminder Smgh Shan. These resolutions were seconded (supported) by (respectively) S. Amarjit Singh Chawla, S. Harprit Singh Wachhoa, S Harwinder Singh Khalsa, S. Sarabjit Singh Jammu, S Harcharan Singh Punchh, S. Harjinder Singh Nagra, S. Harinder Singh Kahlon, S. Paramjit Singh Sidhu and S Jasbir Singh Ghummn.

Harchand Singh Longowal, addressing the students, said, "Youth is the real treasure of a nation. The AISSF is student wing of the Akali Dal. In the present agitation the Sikh students have made remarkable contribution. Akali Dal promises to stand firm on the issue of Aanandpur Sahib Resolution. The struggle may be a long one but we shall not back out. The future of a nation depends upon its youth."

(Sant) Jarnail Singh Bhindranwala, the saint-soldier, the beaconlight of the Federation, addressed the convention in the Sikh national spirit. He narrated the treachery of the Hindu rulers of India and told the students that if they were serious to punish the terrorists who had committed sacrilege of Guru Granth Sahib and had persecuted the innocent men, women and children, then they (students) should be fully armed as the State terrorism had crossed all the levels of humanism. (Sant) Jarnail Singh, here, was repeating the message given by the Sixth Nanak, who after revelation of Akal Takht Sahib, had asked the Sikhs to bring him the gifts of fine horses and arms to fight the terrorist and fascist rulers. The message of the Sixth Nanak was repeated by his successors.

The convention also honoured the families of those Sikhs who had been killed by the police in staged encounters. It also

honoured those lawyers, doctors, professors, army generals, poets, writers who had contributed to the Sikh struggle.

A delegates' session of the AISSF was also held on that day. Due to agitation, the election of the office bearers had not been held for four years. The delegates' session discussed the organisational activities, its role during the present struggle and its future strategy. Bhai Amrik Singh was re-elected president of the AISSF for the fifth year. Bhai Amrik Singh's name was proposed by S. Manjit Singh Calcutta (secretary SGPC). S. Gurcharan Singh (Calcutta) supported the nomination. Bhai Amrik Singh proposed the name of Harminder Singh Sandhu as general secretary. The elected officer bearers were, later, garlanded by (Sant) Jarnail Singh Bhindrawala and Harchand Singh Longowal.

Bhai Amrik Singh, addressing the students, described in detail the role of the Federation and the sacrifices made by its workers from time to time. He said, "Even my forthcoming three generations will not be able to repay the debt of (Sant) Jarnail Singh Bhindranwala, who launched such a powerful agitation within a few hours of my arrest. I am indebted to all the tireless workers of the AISSF, who, during my detention, served the organisation sincerely and seriously". Bhai Amrik Singh also thanked Harchand Singh Longowal, who, taking into consideration the gravity of circumstances, adopted the agitation and turned it into national' struggle.

Later, Bhai Amrik Singh thanked all the leaders, workers and the others who had co-operated during the struggle.

In this convention the new insignia of the AISSF was also presented. S. Wirsia Singh Valtaha set up a stall of the literature pertaining to the Federation. Daily Akali Patrika published a special issue about the Sikh students. On that day a large band of Sikh girls, led by Bibi Upkar Kaur and Bibi Papinder Kaur, courted arrest.

An important meeting of the Federation was held on October 16, 1983. Besides discussing other issues it was decided that an advanced Gurmat Training Camp be arranged. It is worth mentioning that the Hindu press had been publishing misleading, mischievous and malicious reports about the Gurmat training camps of the Federation. As a reaction to this attack by the anti-Sikh press, the Federation decided to hold an advanced camp.

Advanced Gurmat Training Camp was held at Guru Ram Das Langar Hall (Darbar Sahib Complex, Amritsar), from December 26 to 31, 1983. About three hundred Sikh students participated in this camp. The participants were addressed by retired army generals and professors, including General S. Subeg Singh, General S. Jaswant Singh Bhullar, Brigadier S. Mohinder Singh, Prof S. Mohinder Singh Dhaliwal, Prof. S. Suba Singh etc. Besides lessons in Sikh history and philosophy, the participants were given important information about guerilla war.

On December 31, 1983, the participants were addressed by "several senior Sikh leaders, including (Sant) Jarnail Singh Bhindranwala, the most beloved leader of the Sikh nation. (Sant) Jarnail Singh said, "If you wish to live in freedom, with honour, in prosperity and for a better future then be ready to fight against slavery, disgraceful life, poverty, demoralisation".

On this day, all the Sikh students gathered in front of Akal Takht Sahib and made prayers, "O, the Master of *Miri* and *Piri*, grant us power to fight against offensive on Khalsa Panth, its institutions and its beloved leaders. If Indian army entered Darbar Sahib, we shall not hesitate sacrificing our lives for defending the sanctity of the Sikh shrines". In the end, (Sant) Jarnail Singh presented *Siropa(s)* and literature about Sikhism to the workers of the Federation.

One one hand the fascist regime of the day did its utmost to harm the AISSF and on the other hand some insincere leaders of

the Panthik organizations, too, made several attempts to harm it. In spite of this the AISSF continued playing its positive role. In early 1984, the Federation workers approached several workers of the non-Sikh student organisations and brought them into the *Panthik* fold. During this operation several Sikh students joined their "parent stream. "

In 1984, the Punjab police and the Indian para-military forces arrested hundreds of workers of the AISSF. *On March 18, 1984, the AISSF was declared an unlawful organization.* With this thousands of the Sikh students were arrested; the rest went underground.

7. Face to Face with 'Blue Star' Operation :- In the first week of June, the third major Holocaust, befell in the form of 'Operation Blue Star'. It is a coincidence that the first major holocaust of the Sikh nation too had occurred in June 1746.³⁶

In fact, the foundation of the third major holocaust had been laid down by Vallabh Bhai Patel (through Chandu Lal Tirvedi, governor Punjab), on October 10, 1947, through a confidential circular declaring, "the Sikhs "are a lawless people... Strict measures should be adopted against them."

On June 1, 1984, the Indian army laid siege to Darbar Sahib Complex and all the major Gurdwaras. That day some foreign correspondents had succeeded in contacting (Sant) Jarnail Singh Bhindranwala.³⁷

(Sant) Jarnail Singh, along with Sikh army generals and some chivalrous Sikh soldiers, was having a look at the arrangements made inside Darbar Sahib and Akal Takht Sahib, to face the Indian army in case of the latter's attack on Darbar Sahib Complex. At the same time Harchand Singh Longowal, who was sitting in Guru Nanak Niwas, sarcastically pointed to (Sant) Bhindranwala, saying that his guests (the army) had arrived. ³⁸

(Sant) Jarnail Singh was telling a group of foreign correspondents, "If Indian army entered Darbar Sahib (Complex), we shall teach them a lesson that the throne of Indira Gandhi shall tremble. We shall cut them into pieces ... we shall teach them a lesson; let them come. "On that day (June 3), General Subeg Singh³⁹ did not have any time for correspondents. He could say only this much, "the army has put siege to Darbar Sahib (Complex), I have a lot of work. "

On June 3, a curfew was imposed in the whole of the Punjab. No body was allowed to come out of his home. June 3 was being observed as martyrdom of Guru Arjan Sahib and the Sikh pilgrims, in large numbers, were present in Gurdwaras, particularly Darbar Sahib Amritsar, Darbar Sahib Tran Taran, Dukh Niwaran Patiala, Darbar Sahib Muktsar etc.

The Indian army had started firing at Darbar Sahib since June 1, 1984. The valiant Sikhs, too, had taken positions on most of the buildings around Darbar Sahib. The most strategic were: the tall water tank, Guru Ram Das Saran, Guru Nanak Niwas, Langar Guru Ram Das Sahib, Baba Atal Gurdwara, Akal Rest House, the Bungas etc. On June 2, General Subeg Singh had allotted pickets to the Sikh soldiers. By the night of June 2, the workers of the Sikh Students Federation, the *Babars*, the *Aakhand Kirtani Jatha* and the *Bhindran-Mehta Jatha* had taken positions. On the other side, the Indian army was led by Ranjit Dayal and Kuldip Brar. A helicopter of the Indian army was hovering over Darbar Sahib Complex. The saint-soldier (Sant) Jamail Singh knew how many soldiers had reached, Amritsar and he knew that the attack would begin on June 4.⁴⁰

On June 2 and 3, the paramilitary forces fired again at Darbar Sahib. This time, the Sikh soldiers reciprocated. Hundreds of the soldiers of the paramilitary forces were killed.⁴¹

On June 4, at 4.40 A.M., the Indian army began a major assault on Darbar Sahib Complex. It started indiscriminate firing

from all sides on Darbar Sahib Complex. (It was like the American bombing of Iraq in 1991). Hundreds of thousands of bullets hit Darbar Sahib Complex. Akal Takht Sahib, Darbar Sahib, Gurdwara Baba Atal, water tank, Langar building etc. were the main targets. The valiant Sikh soldiers gave a befitting reply to the Indian army.

General Subeg Singh told the Sikh soldiers (particularly Babar Khalsa workers) not to allow the Indian army to reach *Parikanna* (walkway) of Darbar Sahib Complex.⁴²

Some Sikhs had sought blessing from (Sant) Jarnail Singh Bhindranwala, to fight in forward line. The rest of the Sikhs had gathered in Guru Ram Das Saran, Guru Nanak Niwas and Teja Singh Samundari Hall. Harchand Singh Longowal and *Jathedar* Gurcharan Singh Tohra, too, had reached Gum Nanak Niwas.⁴³

On June 5, at 7 A.M., the Indian army re-started torrential firing from all sides on Darbar Sahib complex. At about 10.30 A.M. two units of the Indian army commandos entered Dalbar Sahib Complex from Ghanta Ghar gate. Most of them were killed and some of them disappeared. Even the Indian radio and the other official media admitted it.

On June 5, at about 7.45 P.M. a tank entered Darbar Sahib' Complex. It was followed by 10 to 12 more tanks. At that time several rooms were on fire. The tanks began uninterrupted fire at Darbar Sahib and Akal Takht Sahib. This firing destroyed the priceless *Chandani* (canopy) presented by (Maharaja) Ranjit Singh to Darbar Sahib.⁴⁴

After this three units of the Indian army's specially trained commandos (26 Madras, 9 Garhwal, 15 Kumaon regiments) were sent to Akal Takht Sahib. All three entered the *Parikanna* of Darbar Sahib Complex from Guru Ram Das Saran and the Sikh Reference Library gates. ~ Sikh soldiers killed all members of these three units.⁴⁵

It was followed by the commandos of the 10 Guards battalion. The soldiers of Babar Khalsa killed this unit in no time. This unit (led by Asgar Khan) had thrown poisonous gas towards Akal Takht Sahib. The building of Akal Takht Sahib had been fully covered (by the Sikhs) in case of such a situation. Secondly the wind began blowing in the direction of the Indian army. This helped in the annihilation of the soldiers of the 10 Guards battalion. By this time the Indian army had lost on all fronts. On the night of June 5, some Sikh soldiers succeeded in leaving Darbar Sahib. ⁴⁶

Similarly, the tanks and armoured vehicles, which had been moving towards Akal Takht Sahib, also met with hard resistance. The Sikhs fired anti-tank missiles on them and destroyed several of them. ⁴⁷

The *Parikanna* near the spot where Baba Dip Singh had embraced martyrdom in 1757, sank under the weight of the tanks. The Indian tanks continued firing from this very spot. The firing continued throughout the night of June 5. The valiant Sikhs, under the command of General Subeg Singh, (Sant) Jarnail Singh Bhindranwala and Bhai Amrik Singh, too, continued fighting from inside the court of Guru Hargobind Sahib.

On June 5, 1984, the 15 Infantry division received reports that thousands of the Sikhs, armed with swords etc., were on their way to Darbar Sahib Complex from several directions. One of these bands, comprising 30 thousand Sikhs, was stopped near Jhabal. Similarly, Sikh bands from Chowk Mehta, Batala, Fatehpur, Dandkesali were also besieged by the Indian army. The army attacked them with indiscriminate firing. Thousands of Sikhs were killed.

Those valiant Sikhs, who fought against the mammoth Indian army were small in number. According to a reliable source the number of Sikh fighters was between 100 and 150. The army which operated during the Blue Star operation, numbered 25 to

30 thousand. The Sikh soldiers had only a handful of grains as their meals. Despite this they fought this uneven and crucial battle. In this battle several Sikh soldiers embraced martyrdom. Among them were also Bibi Upkar Kaur and newly wed wife of Harminder Singh Sandhu.

More than 350 bullet holes in the building of Darbar Sahib are proof of the Indian army's generosity and their regards for the holy shrine. Giani Puran Singh and his 22 companions were eye witnesses to this holocaust. These 23 Sikhs were present there to perform religious Services in Darbar Sahib Complex from the evening of June 5 to the morning of June 7. On June 5, at about 10 P.M. the army entered Darbar Sahib complex and began indiscriminate massacre of the Sikhs Present there. All the soldiers were dead drunk. ⁴⁸

June 6, at about 1 A.M. Harchand Singh Longowal and 350 men, women and children surrendered before the army. ⁴⁹

Harminder Singh Sandhu, Rajinder Singh Mehta, Amarjit Singh Chawla, Manjit Singh (brother of *Shaheed* Bhai Amrik Singh), Wirsia Singh Valtaha etc. were also among them. ⁵⁰

Those who had said "if the Indian army entered Darbar Sahib, it shall have to walk over our dead bodies", themselves walked over the dead bodies of the Sikh martyrs and left Darbar Sahib Complex in the armoured trucks of the Indian army. When these persons were surrendering before the army, a grenade fell near them killing several of them. Among them was also Gurcharan Singh, former secretary of Akali Dal, who was wanted for the murder of *Shaheed* Surinder Singh Sodhi. It is still not known who threw this grenade.

On June 6, at about 9 P.M., the Indian army set fire to the Sikh Reference Library. Several Sikhs are eye witness to this. ⁵¹

There were several priceless rare volumes of Guru Granth Sahib, several hundred rare manuscripts, *Hukamnama(s)* written

by Guru Sahib, thousands of books and rare newspapers etc. *The Indian army stole several of them and then set fire to the rest. Later, the Indian army Compelled S. Davinder Singh Duggal, the incharge of the library, to sign a letter that said he had taken charge of Library. He refused. When he was told to chose between death or signing the letter, he wrote "took charge of the ashes of the books."* The government, like all other lies, has mentioned in the so-called 'White paper' that Library got burnt during battle. There are several eye witnesses to the burning of the Library by the army. Not only the Sikh Reference Library but also the records of the Akali Dal, the SGPC, Guru Ram Das Library etc. were also burnt by the Indian army.

What happened to the Sikhs during and after the invasion of Darbar Sahib Complex can not be narrated in a few hundred pages. The Nazi army of Aldof Hitler did not behave towards Jews in such a savage manner as the ferocious Indian army had done to the Sikhs. *Almost every Sikh youngman was shot dead.* Several Sikhs were arrested and after tying their hands behind their backs they were shot dead. Eye witnesses and the post-mortem reports confirm these barbaric killings by the Indian army. This brutality of the inhuman Indian army shall always be known as the tale of most savage terrorism in the history of the world. The bloodthirsty soldiers of the Indian army put Gengis khan, Nadir Shah, Ahmed Shah, Mir Muin, Zakaria Khan, Hitler and Stalin to shame and shade.

By the morning of June 6, the Indian army had occupied most of the Darbar Sahib Complex but resistance still continued from the building of Akal Takht Sahib up to June 8. The Sikh soldiers fought to their last breath. Thus, in fact, battle continued for about one week. The dead bodies of Sikhs were carried away by the army in garbage trucks and were burnt in heaps.

June 8, the Sikh soldiers blew off the heads of two Indian

Commanding officers and an army doctor, who had been captured by them. By this time only one or two Sikh soldiers were alive.

By June 6, the Indian army had occupied 42 other Gurdwaras also. The Sikhs present in these Gurdwaras were killed. Most prominent among these Gurdwaras were that of Moga, Faridkot, Chowk Mehta, Ropar, Muktsar, Patiala and Tarn Taran. At Muktsar, Patiala and Tarn Taran, hundreds of Sikhs were killed.

Indira Gandhi attacked Darbar Sahib Complex as if she was going to exterminate some important centre of an enemy country. The valiant Sikh soldiers, defending Darbar Sahib, fought against the Indian army with great courage and sincerity. When the ammunition became exhausted, (Sant) Jarnail Singh Bhindranwala, General Subeg Singh, Bhai Amrik Singh and their companions embraced martyrdom; but they did not surrender before the Indian army. When the battle was over, the whole complex was badly destroyed. In the corridors, the *Parikarima*, the rooms, almost everywhere, there were heaps of dead bodies. The earth was red with blood of the people. The water of the *Sarovar* (tank) had also turned red. From all sides, the dead bodies of the Sikh martyrs were saying, "Dear Khalsaji, we have kept our word. We have sacrificed our lives for the Sikh *Panth*. We are leaving after having done our best to defend the sanctity of Darbar Sahib Complex; and, now it is our prayer that waheguru May defend His *Panth*."

The chivalry and gallantry of the few sikh soldiers who fought an uneven battle so splendidly against a mammoth army and so-called 'great power' has been given tribute in befitting words by Dr. Harjinder Singh Dilgeer, "This was a symbolic battle. It reminds a Sikh of the saga of Baba Dip Singh (November 11, 1757) and *Jathedar* Gurbakhash Singh (December 1, 1764). All these three battles of Darbar Sahib, unique in the history of the world. A few Sikh soldiers rebuffed, repulsed and snubbed

mammoth armies and proved every Sikh is a *Sava Lakhi* (i.e. worth thousands of the soldiers)."

Throughout the globe, the Sikhs took out protest marches.⁵² At Srinagar (Kashmir), the protest turned violent. Here, two temples, the Arya Samaj School, building of Nirankari Mafiacult and several shops were set on fire. The protester Sikhs were raising slogans "Till the sun and the moon exist, Bhindranwala shall always remain alive", "Sikhs and Muslims are brothers, where from have come these Hindus" etc. The police fired at the Sikhs and killed more than 9 persons. At Jammu, too, the Sikhs took out a huge protest march. Similar protest marches were taken out at London, Vancouver, Toronto, Edmonton, New York, Oslo, Copenhagen, Paris, Amsterdam, Brussels and several other cities of the world. Hundreds of thousands of Sikhs joined these processions.

In the end of June, the Sikhs tried to break Bhakhra main line but got only partial success. Throughout the month the army continued arresting and killing the Sikh youth. To avoid police torture, a large number of Sikhs crossed border into Pakistan. The number of such Sikhs was in the thousands.

Even the Sikh soldiers rebelled to protest against attack on Darbar Sahib Complex. Thousands of the Sikh soldiers marched to Darbar Sahib Complex. The main centres of the rebellion were: Puna, Ramgarh, Siliguri, Ganganagar, Jammu, Srinagar, Silchar, Alwar etc. The Hindu soldiers attacked these Sikh soldiers and killed hundreds of them (Sikhs).

According to the Indian regime, casualties at Darbar Sahib were as follows:

Indian army 92 killed 287 wounded

Sikh soldiers and pilgrims 554 killed 121 wounded

On the other hand an eye-witness mentions the figures as:

Indian army 1208 killed 3000 wounded

Sikh soldiers 122 killed 12 wounded

Sikh pilgrims 3228 killed 1526 wounded

When the Indian "president" Zail Singh, visited Darbar Sahib Complex, in his capacity as the commander-in-chief of the Indian army, a Sikh soldier shot at him. An army colonel who was walking by Zail's side was hit by the bullet.

By the end of June, more than 8000 Sikhs had been arrested from different parts of Punjab. They were detained in different army camps. The atrocities committed by the Indian army in the villages of Punjab was so multifarious, inhuman, barbaric and shameful that an "encyclopaedia of atrocities" can be compiled.

To protest against the Indian invasion of Darbar Sahib Complex, Dr. Sadhu Singh Hamdard, Dr. Ganda Singh, Bhagat Puran Singh and even Khushwant Singh returned the awards of Padam Sri. Bhai Simranjit Singh Maan, a Deputy Inspector General of Police, resigned his post. Two Sikh M.Ps resigned from the Congress party and their seats in the Parliament. Some touts of the Congress, however, came forward to support the Indian regime.⁵³

After the invasion of Darbar Sahib Complex, the role of the Indian media, television, radio, newspapers (all the newspapers are owned by fundamentalist Hindus) was malicious, misleading, anti-Sikh and shameful. The Indian television released a statement by Kirpal Singh; the phoney and dishonest caretaker of Akal Takht Sahib, stating that Akal Takht Sahib and Darbar Sahib had not been damaged. History shall never forgive this sacrilege of Akal Takht Sahib by Kirpal Singh.

The screams of thousands of the Sikh youngmen lie buried in the police torture cells. The Sikhs were burnt with red hot rods, their naked bodies were pressed with heavy wooden rollers, they were hung upside down, both of their legs were broken apart, their private parts were given electric shocks etc. One shudders

at the thought of such heart-piercing, barbaric, savage torture of the Sikhs by the ferocious Indian army and the police. Most of the Sikhs were tortured to death for their crime of having got initiation from (Sant) Jarnail Singh Bhindranwala.

This is the truth of the third major holocaust of the Sikh nation which affects all those who have a heart in their body.

8. Saga of Black Letters:- After the first stage of the third major holocaust of the Sikhs, *the Hindus distributed sweets, puddings and cold drinks*. The role of the media was malicious and shocking. Anti-Sikh propaganda was the main subject of all the media. The Sikhs were disillusioned about the fanaticism of the media.

The government was afraid of the consequences of the destruction of the Darbar Sahib Complex. The Akali Dal and the SGPC were not ready to repair the buildings. The government sought the help of a phoney *Nihang*, who was an established tout of the Congress party. This phoney *Nihang* Santa Singh was given the "task" to repair Akal Takht Sahib. It was adding insult to injury. The government sent labour to remove the debris of the buildings destroyed in attack on Darbar Sahib Complex and the Sikh nation.

On August 11, 1984, the government held a so-called Sarbat Khalsa. It was a Hindu show with some turbanned persons as show pieces. On the other hand the Akali Dal held an all world Sikh meet on September 2, 1984. The government created several hurdles and obstacles but still hundreds of thousands of Sikhs attended the meet. Throughout the zone the Sikhs unfurled flags of Khalistan. During this time the five priests gave their forgiveness to the Indian president and the other persons guilty of attack on Darbar Sahib Complex. This act of sacrilege of Akal Takht Sahib infuriated the Sikhs. Even if they (the priests) did it

under pressure from the Indian regime, the Lord of *Miri and Piri*, who revealed Akal Takht Sahib, shall never forgive them for their sin.

“Anti Terrorist Act” and the other Draconian Laws were imposed on the Sikh homeland. The only purpose of these laws was to exterminate the Sikh youth. During those times, in the evenings, like the Afghans and the Moguls, bands of the Border Security Force and the other paramilitary forces used to set out to hunt Sikh youth. *They would put siege to some village, bring out all the male folk in an open space, separate all the Sikh youngmen between 13 and 35, tie them to some tree or lamp post and kill them in the name of a staged encounter.* The rest were declared as ‘terrorist’ and were sent to jails. The valuable items of the Sikhs were looted and, later, the remaining things were destroyed. The crops of the Sikhs were damaged and even burnt. Even children aged 4 to 12 were jailed, several of them were in a Ludhiana jail.

On October 10, 1984, about 500 workers of the Sikh Students’ Federation gathered in the Darbar Sahib Complex and took control of Manji Sahib (the congregation hall). They delivered speeches in favour of Khalistan. *They said that (Sant) Jarnail Singh had said that if the Indian army entered Darbar Sahib, this would be the beginning of movement for freedom of Khalistan.* The Kar Sewa (cleaning of silt) of Amritsar Sarovar was done from October 12 to 19, in which the Sikh students had active participation. On October 31, 1984, Bhai Beant Singh and Bhai Satwant Singh punished Indira Gandhi for her crimes against humanity. Subramaniam Swami had once said, “Indira Gandhi has created enmity with that nation which punished Michael ODwyer (who was responsible for massacre of Jallianwala Bagh killings) in his (of O Dwyer) homeland 20 years after the incident; and the person who killed O’Dwyer had been chasing him (O’Dwyer) for four

years waiting for opportunity to punish him.” When Qazi Abdul Razaq committed sacrilege of Darbar Sahib, Bhai Aghar Singh killed him right in the Darbar Sahib Complex. When Massa Ranghar, the debauched, committed desecration of Darbar Sahib, Bhai Sukha Singh and Bhai Mahtab Singh chopped off his head, hung it on a spear and presented it before the Sikh Common wealth.

During the “Black November” 1984, the Hindus of Delhi, U.P., M.P., Haryana, Bihar, Himanchal Pradesh, Orrisa etc., under the patronage of the police and the regime, carried out merciless, barbarous, savage killing of innocent Sikh men, women and children. (The very thought of those grotesque scenes makes one shudder. It makes one’s soul tremble with horror). *The Hindus snatched infant children from the laps of the Sikh women, tossed them upwards and then impaled them on spears; roasted these infants on gas stoves. Such horrifying terrorism was unknown to the history of humanity. A human being could not have done it. A man with soul in his body will refuse to believe the Hindu terrorism.*

The crowds of thousands of Hindus, under the protection of the police and the army, went through the streets, pulled Sikhs out of their houses, struck them with iron rods and when they were almost senseless, a tyre soaked with petrol was put around the neck and he was finally set on fire. *When the wounded Sikh’s body burnt, the crowd will mock at the Sikhs’ wife, daughter or sister by saying, “Look he is doing disco dance.”* Some Sikh females were compelled to pour petrol on the bodies of their brothers/fathers. The Hindu crowds pulled out the eyes of dozens of Sikhs, numerous Sikhs were hacked to death, several were killed by electric shocks, the skulls of the Sikhs were broken with hammers. *The Sikhs were pulled out of trains and thrown in front of moving trains. At several places, particularly at Delhi, the Sikh females were mass-raped before the eyes of their*

husbands, brothers, fathers etc. Later, they were butchered to death. A large number of sikh females were taken away by the Hindus. A government official admitted that more than 1000 Sikh females never returned home.

After the murder of Indira Gandhi, what terrorist, 'rocious Hindus did, explains their communalism, fanaticism and fascism. All this was done under the patronage of the regime. During the second phase of this third major holocaust of the Sikhs, 35 to 50 thousand Sikhs were butchered to death. More than 30,000 (in 1989) are still being tortured in jails, detentions centers and torture cells.

Rajiv Gandhi, the Indian prime minister, justified these killings by saying, "When a big tree falls it shakes the earth." But, he did not know that when the earth's movement is disturbed numerous big trees fall. Surely, he must have known that a supporter of terrorism (like him) shall also meet the same fate.

9. The Sikh Students' Federation throughout the Globe:-

The AISSF was formed in 1943. Its first formal session was held on September 13, 1944. It faced the holocaust of 1947. The Federation was banned by the Indian regime on March 19, 1984. It braved the holocaust of 1984. It led to the Khalistan movement. Thousands of Sikh students sacrificed their lives. In 1990, Dr Harjinder Singh Dilgeer, suggested the AISSF either to abandon the slogan of Khalistan or to drop "All India" from the name of the organization.⁵⁴

Mehta- Chawla group was the first to respond. They dropped the prefix "All India". The Bhai Daljit Singh Bittu faction followed them. Since then this organization is known as "The Sikh Students Federation (SSF)." The only group which continued to use prefix "All India" was that of Bhai Manjit Singh. The reasons for this are well known personally to him.

The SSF, in its life of less than half a century, established units all over the world. Today, it is one of the most powerful student organizations of the Globe. The major circles of the SSF are the following:

MADHYA PRADESH:- The Madhya Pradesh circle of the SSF is about 30 years old. It was founded by Dr. Santokh Singh. This circle arranged several *Gurmat* Training camps, not only at Khandva, Gwalior (in Madhya Pradesh) but also in Maharashtra, Karnataka, Tamilnadu provinces. For some time they published a journal named *Aarambh*. 'The distinguished workers of this circle include S. Manjit Singh, S. Harmit Singh, S. Mohan Singh, S. Sukhinder Singh, S. Jatinder Singh, S. Surinderpal Singh, S. Barjinder Singh, S. Maninder Singh, S. Navinder Singh, S. Harbakhsh Singh, S. Atinderpal Singh and Bibi Amardip Kaur etc.

The Madhya Pradesh circle published a lot of Sikh literature in Punjabi, Hindi and English and distributed it among the local Sikhs. It always reacted to the anti-Sikh propaganda in the local media. It took out several demonstrations against anti-Sikh newspapers and other organizations. Besides, it arranged *Amrit Parchar* several times. Since 1978, this circle has appeared as the third major center of the SSF (the first being the Punjab and the second being Jammu and Kashmir) Sirdar Atinderpal Singh (later Member of Parliament) play a significant role. He toured several areas of India and established about 100 units of the SSF, particularly in the provinces of Bengal, Maharashtra, Karnataka etc. As far as missionary and organisational activities are concerned this unit is second to none. Even the first girls unit of the SSF was established first at Bhopal. Presently there are several units working under the Bhopal circle e.g Bhopal, Indore, Sagar, Jabalpur, Gwalior, Khandwa, Balaghat, Ujjain Takhtpur, Vidisha, Bhilai, Durg, Bilaspur, Khurdi and several other cities and towns.

CALCUTTA:- The Calcutta circle of the SSF was established in 1953. Sirdar Khazan Singh was the founder of this unit. This circle established its units in various towns of Bihar, Bengal, Assam etc.. The first Gurmat Training Camp of this circle was held at Patna Sahib in 1957. It was followed by a camp at Ranchi. This circle published several tracts and pamphlets about Sikhism. The most active workers of this circle include S. Manjit Singh (later president SSF secretary SGPC, president Delhi and Patna Gurdwara Committees), S. Jagmohan Singh, S. Tarlochan Singh, S. Prabhjot Singh, S. Aspa Singh, S. Jagjit Singh, S. Gurcharan Singh etc.

BOMBAY:- A unit of the SSF has been established in Bombay also. This unit has arranged several camps of the Federation.

JAMMU & KASHMIR:- The Jammu and Kashmir circle of the SSF was established after 1960. The most prominent workers of this circle include S. Parduman Singh Aazad (later Congress leader), S. Amarjit Singh Papi, S. Basant Singh, S. Rangil Singh (later minister), S. Narinder Singh (Pehalgam hotel), S. Kirat Singh Inqulabi, S. Prithipal Singh Betab, S. Mohinder Singh, S. Dalip Singh, S. Kuldip Singh etc. Between 1978 and 1983, several units had been established by this circle. The most prominent among them are Jammu, Punchh, Kathua and Baramulla. This circle has been arranging several conventions, conferences, Amrit Parchar Samagam etc. This circle has the privilege of arranging several Gurmat Training camps. The camps; Rajauri, Baramulla, Bhatpura, Jammu, Riasi (December 1981), Punchh (July 1982) etc. are worth mentioning. Several workers of this circle had been arrested during the Sikh agitations; some of them were tortured and some of them embraced martyrdom. The prominent among such workers in 1980s include: S. Awtar Singh Khalsa Jammu Shaheed, S. Jasbir Singh Sarna (this writer), S. Sarbjit Singh Jammu (later general secretary Manjit Singh faction), S.

Jagjit Singh, S. Narinder Singh, S. Satinder Singh, S. Balbir Singh, S. Manjit Singh Piasa, S. Mohan Singh Shant, S. Narinder Singh (Jammu), S. Mitthbain Singh (Jammu), Prof. Hardev Singh, S. Karan Singh Hijacker (Jammu), S. Gurdip Singh Pardesi, S. Dalip Singh Gujra, S. Ravinder Singh Pinka, S. Harminder Singh Lovely (all hijackers), S. Awinash Singh Shaheed, S. Gurdip Singh, S. Harcharan Singh (Punchh), S. Charanjit Singh Khalsa, S. Mohinder Singh Sufi, Dr. Paramjit Singh, S. Amarjeet Singh (Chhacha), S. Sarabjeet Singh Shaheed (Dayali), S. Prithipal Singh (now Switzerland) etc. This circle also arranged lectures of several Sikh writers and intellectuals including Principal Parkash Singh, Principal Labh Singh, Prof. Satbir Singh, Sirdar Bhan Singh, Dr. Harjinder Singh Dilgeer, Bhai Amrik Singh, Prof. Davinder Singh, Prof. Mohinder Singh etc.

DELHI:- The Delhi circle of the SSF is a very strong one. It has played very important role in imparting knowledge of Sikh religion, history and culture and teaching Punjabi language and Gurmukhi script to the Sikh students of Delhi zone. The most prominent workers of the Delhi circle include: S. Manjit Singh, S. Birvarinderjit Singh (Bitoo), S. Jasbir Singh, S. Amarjit Singh, S. Prithipal Singh, S. Harmit Singh, S. Sukhbir Singh, S. Arshi Didar Singh etc. This circle arranged several tournaments, Gurmat training camps, study circles, competitions etc. It also arranged *Amrit Parchar Samagam* several times. S. Birvarinderjit Singh is the spirit behind these missionary and academic activities. When (Sant) Jarnail Singh Bhindranwala reached Delhi, on April 3, 1982, thousands of the Sikh youngmen, under the leadership of S. Birvarinderjit Singh, gave him a hearty welcome.

HIMANCHAL PRADESH:-A unit of the SSF was established at Simla in 1978. This unit arranged several missionary functions. The most active workers of this unit include: S. Gurbachan Singh,

S. Parminder Singh, S. Manbir Singh etc. Another unit of the S.S.F. has been established at Chmmba valley.

RAJASTHAN:- A powerful unit of the SSF functions at Ganganagar (Rajasthan). This circle participated in the distribution of literature and missionary activities. The prominent organizers of this unit were: S. Harjinderpal Singh Nagra *alias* Ghuman and former editor of a Punjabi weekly, Charhdi Kala (now in Canada). S. Baljinder Singh, S. Parminder Singh. S. Jagmohan Singh etc.

UTTAR PRADESH:- There are several units of the SSF in Uttar Pradesh. The unit at Kanpur is the most powerful unit. Bhai Jagjit Singh of this unit was killed by Nirankari called Mafia cult, in September 1978. The other prominent units of the Uttar Pradesh are at Dehradun and Merrut. S. Inderpal Singh Bhatia, S. Paramjit Singh were among the first workers of this circle.

ASSAM:- The first unit of the S.S.F. in Assam was established by S. Amrik Singh Giroti. After 1978, S. Gurdip Singh Bawa reorganized it. This unit played important role in the propagation of Sikh ideology.

SOME IMPORTANT UNITS OF THE PUNJAB:- The SSF was founded at Lahore in 1943 and the first unit was also established at Lahore. The second unit of the SSF was at Amritsar. Before 1960, the Amritsar unit was a very powerful unit. Gradually, with the growth of the Communist movement, this unit became more and more passive and finally it became a paper organisation. It was revived by S. Jasbir Singh Sarna (the writer) in 1977. The prominent workers associated with this unit, in the 1980s, were: S. Harminder Singh Sandhu, S. Amarjit Singh Chawla, S. Kuldip Singh, S. Harprit Singh Vachhoa, S. Harjit Singh Thanda, S. Sukhlal Singh, S. Amarjit Singh Bajwa etc. S. Gurbakhsh Singh Shergill, former worker of Federation, was the principal of Khalsa College, Amritsar. The Amritsar unit

arranged several functions, conventions, protest meetings, processions etc. Its workers played a remarkable role during the struggle for Khalistan. Several lecturers of this college, including Prof. Mohinder Singh Dhaliwal, Prof. Barjinder Singh, Prof. Suba Singh and Prof. Mohinder Singh Tej etc. have been co-operating with the SSF from time to time.

A strong unit of the SSF had been established at Guru Nanak Dev University. Here, S. Jasbir Singh Ghumman, S. Pushpinderpal Singh, S. Punjab Singh Chhina played a commendable role.

At Guru Tegh Bahadur College Sathiala, a unit of the S. S.F. was established through the efforts of S. Gulzar Singh and S. Anup Singh etc. A unit of the SSF was established at Sahali by S. Kuldip Singh and S. Makhan Singh etc. Similarly, units of the SSF were also established at Sultanwind, Kot Baba Dip Singh, Sharifpura, Majitha Chowk, Chowk Baba Sahib, Islamabad, Rehia etc. At Budhlada, S. Kulwant Singh Kanwal and Sucha Singh (Bahman) organised a well-knit group of Sikh students. At Patti, S. Gurmit Singh and at Tarn Taran, S. Sukhbir Singh and S. Harpal Singh played remarkable role for the establishment of the units of the SSF. At Bathinda, S. Gurkirpal Singh, S. Awtar Singh Kainth, S. Rajbir Singh, S. Ravel Singh Brar, S. Inder Singh etc. were among the most active workers of the S.S.F. This unit too played remarkable role in missionary field.

The Muktsar circle too played important role in missionary activities. This unit worked well under S. Jagmit Singh Brar. Later, when Jagmit Singh joined Congress, S. Paramjit Singh reorganized it.

The Abohar unit was established in 1978. A unit was established at Malout, too. The Nabha unit was set up by S. Manjit Singh. He worked very hard. In 1977-78, he was the best worker of the SSF. During 1978 elections of the president-ship of the

SSF, before Bhai Amrik Singh was requested to lead, S.Manjit Singh was the most serious candidate for president-ship. The Nabha unit participated a lot in missionary. and organizational activities. A unit was established at Rajpura by S. Hardev Singh Advocate. Later, several workers got associated with this unit.

The unit at Patiala, too, was a very powerful unit. Although it was set up by S. Hardev Singh Advocate (Rajpura), the major roles were played by S. Jagjit Singh Dardi, Prof. Hari Singh, Prof. Mohinderpal Singh (now Canada), S. Birdavinder Singh (later Congress MLA), S. Harvinder Singh Khalsa etc. S Harvinder Singh made this unit the second most powerful unit in Punjab. The role of this unit is a history in itself. This unit arranged several study circles, Gurmat training camps and published a lot of literature. For some time they published a journal named "Nagara too. Besides the above mentioned workers the others who participated sincerely included S. Kulbir Singh, S. Jatinder Singh Bhatia, S.Gurmej Singh, S. Kuldip Singh, S. Davindelpal Singh Walia, S. Joginder Singh etc. Units were also established at Khanna and Mohali. The unit at Khalsa College, Jullundur made a remarkable contribution. Likewise, units at Ludhiana, Kapurthala, Moga (which was known as a Communist stronghold) were also set up and there, too, Khalsa culture became popular among the Sikh students. Here, S. Gurdev Singh, S. Kulwant Singh, S. Baldev Singh Bhinder etc. performed dedicated service. S. Sukhjot Singh Dhatt worked hard to establish units at the ITI Hoshiarpur and at the colleges at Hoshiarpur, Garhdiwala, Tanda, Dasuya etc.

The Chandigarh unit also contributed a lot to organize the Sikh students. This unit arranged several seminars, conferences, meetings, protest marches etc. From time to time, this unit was patronised by Dr. Jaswant Singh Neki, Dr. Harjinder Singh Dilgeer, Prof. Devinder Singh, S. Harinderpal Singh etc. S.

Dharambir Singh, S. Dilprit Singh; Bibi Amiteshwar Kaur of the Punjab University, played an exceptional role.

GIRLS WING:- The idea of the girls' wing of the Federation was suggested by Dr. Santokh Singh Bhopal. Bibi Ramnik Kaur of the medical college was appointed first president of this wing. She added several Sikh girls to the fold of the SSF. Gradually, units of the girls' wing were established at Bombay, Calcutta, Chandigarh, Bathinda, Mohali, Patiala, Amritsar, Jullundur, Jammu-Kashmir etc. Later, when Bibi Ramnik Kaur moved to Chandigarh, the girls' wings of the SSF became more active. Bibi Upkar Kaur of Karnal (martyred June 1984), Prof. Gurdip Kaur, Bibi Papinder Kaur etc. played an extraordinary role.

UNITS IN FOREIGN COUNTRIES:- The first unit of the Federation, in a foreign country, was established at Leicester (England). Later, units were also established at Southall, London, Birmingham, Nottingham, Reading etc. This circle held several Gurmat training camps in different parts of England. The first such camp was held at Oxford in 1976.

In September 1984, the International Sikh Youth Federation (ISYF) was established as a branch of the SSF. It was founded by Bhai Jasbir Singh at Southall (England). The constitution of the ISYF was prepared by Dr. Harjinder Singh Dilgeer. S. Harjinder Singh Nagra (alias Harpal Singh Ghumman) was one of the main organizers. Now, units of this circle have been set up in several towns of Australia, New Zealand, North America, etc. A unit of the SSF was set up by S. Hari Singh, in Malaysia also.

Today, several senior Federationists live abroad. The prominent among them are: Dr. Harbans Lal, S. Ganga Singh Dhillon, Dr. Harjinder Singh Dilgeer, S. Kuldip Singh, S. Sewa Singh, S. Narinder Singh Kapani, Prof. Mohinderpal Singh, S. Manohar Singh Marco, S. Ajit Singh Bagha, Prof. Sher Singh

Kanwal etc. Among the new workers (post -1984 . period) Dr. Pargat Singh, Dr. Jasdev Singh Rai, S. Parminder Singh Bal, S. Karamjit Singh Bhau, S. Satinderpal Singh, S. Kabal Singh, S. Sukhminder Singh Chima, S. Balkaran Singh, S. Surjit Singh Muchhal etc.

The SSF has played important role in each and every country and its workers are ever ready to participate in Sikh national projects. The SSF has played phenomenal role in shaping the destiny of the Sikhs. It is still in the forefront of the Panthik struggle.

Waheguruji Da Khalsa! Waheguruji Di Fateh!!

Notes & References

1. Edwin, R.A. et. al *Encyclopaedia of Social Sciences*, Vol. V, p. 172
 "The term federation is variously employed to indicate a relationship, the process of its establishment or the entirety of a Complex Organization that embodies it. The etymological kinship of the word (from Latin foetus) with idea of treaty and of contact illuminates but no longer fixes the meaning of Protean and widely applicable principle. The essential relationship involves a division of activities between the common or Central Organs of a Composite Whole."
2. Gurrattanpal Singh *Illustrated History of the Sikhs*, Chandigarh, 1979, p. 47.
3. Harbans Singh *Sikh Political Parties*: "In 1943 was born the Sikh Students' Federation. It was the result of the growing interest of the Sikh students in the affairs of the community." Baldev Raj Nayyar *Minority Politics in the Punjab*, Princeton, 1966: "The AISSF had stepped in to perform tile role of propagating the Sikh religion and more importantly of spreading the Akali ideology among the Sikh student body, and it was established in 1943 by a group of Akali leaders who felt the need for an organisation of the Sikh students that would be acceptable and sympathetic to Dal."
4. Gurrattanpal Singh *Illustrate History of the Sikhs*, op. cit., p. 66: "S. Amar Singh Ambalavi resolved the conflict by Pointing out that the work of the AISSF started in 1943, but the president was elected in 1944." Dr. Dilgeer mentions the date of the first meeting of AISSF as 1943 and the formal election of the president, on September 13, 1944.
5. Ibid, p. 47.
6. Ibid, p. 48.

7. Sirdar Kapur Singh, *Sachi Sakhi*, pp. 122-23.
8. Ajit Singh Sarhadi, *Punjabi Suba*, p.45.
9. Gurrattanpal Singh, op. cit. p. 96: The attitude of Muslim League leadership could be assessed from what Jinnah said on March 22, 1946, in an interview with the representatives of the Associated Press of India at Lahore, "Today I have met the president and the secretary of All India Sikh Students' Federation and had a discussion with them. I made it clear to them that the Sikhs as a nation are entitled to a State of their own. I am not opposed to it as such provided they can show me where it can be created. I assured the Sikhs that I am ready and willing to do all I can to bring a settlement between the Sikhs and the Muslims."
10. Master Tara Singh's article *Punjabi Suba Zarur Banega*, in daily Jathedar, dated October 11, 1962, p.2. Master Tara Singh himself confesses that he was the biggest obstacle in agreement between the Sikhs and Muslim League.
11. Sirdar Kapur Singh, Op. Cit., p. 132. Also Mahajan, Mehar Chand, *Looking Back*, Bombay, p. 242: "The Maharaja of Patiala, as a patriotic Indian, scornfully rejected Jinnah's offer of a Sikh State at the sacrifice of his own State, throne and power."
12. Dr. Harjinder Singh Dilgeer and Dr. Awatar Singh Sekhon. (ed) A.T.Kerr, *The Sikhs' Struggle for Sovereignty: An Historical Perspective*, (1992), p. 90. The Sikh Educational Trust, Box 60246, University of Alberta Postal Outlet, Edmonton, AB T6G 2S5, CANADA
13. J.L.Nehru in the opening session of the Constituent Assembly, on December 9, 1946, "That the various territories of the Union of India would be autonomous units with residuary powers."
14. Resolution passed at Legislative Assembly Delhi, July 1947: "In the divided Indian Punjab special constitutive measures are imperative to meet the just aspirations and rights of the Sikhs."
15. M.K.Gandhi's newspaper *Young India* dated March 19, 1931: "I ask you to accept my word and the resolution of the Congress that it will not betray a single individual, much less a

community. If it ever thinks of doing so, it would hasten its own doom.... I pray you to unbosom yourself of all your doubts and apprehensions. Let God be witness to the bond that binds me and the Congress to you. I venture to suggest that the non-violence creed of the Congress is the surest guarantee of good faith and our Sikh friends have no reason to fear that it would betray them. For, the moment it does so the Congress would not only thereby seal its own doom but that of the country too. Moreover, the Sikhs are brave people. They know how to safeguard their rights by the exercise of arms if it should ever come to that."

16. Sirdar Kapur Singh, *Sachi Sakhi*, p. 209, Appendix A: "...When the Deputy Commissioners received a 'Confidential' communication, in the form of a policy letter, dated October 10, 1947 (Exhibit D. 11/7) informing the Deputy Commissioners that The Sikhs as a community are a lawless people and were thus a menace to the law abiding Hindus in the province, and calling them upon the Deputy Commissioners to take special measures against the Sikhs. This communication of the Government, determining the policy for the enforcement of law and order in the districts also gratuitously suggests that the motives which usually actuate the Sikhs on a course of lawlessness, are desire for women and loot.'
17. Dr. Jaswant Singh Neki, a renowned psychologist and a poet of Punjabi language, remained Director of the Post Graduate Institute Chandigarh for some time. The chief minister of Haryana compelled him to resign his job. Later, he was appointed as the Co-ordinator at the World Health Organisation, in Nigeria.
18. The Anandpur sahib resolution passed on october 16-17, 1973, said: "The political goal of the Panth means all decision making powers to the Khalsa... an autonomous set up with a demarcated territory..." For details see: Harjinder - Singh Dilgeer and Awatar Singh Sekhon (ed) A.T.Kerr: *The Sikhs Struggle For Sovereignty: An Historical Perspective*, p.109.
19. After the attack on Darbar Sahib, Akal Takht Sahib and the

other shrines by the Indian army (June 4, 1984), S. Sarup Singh became very despondent. He died soon after.

20. Gurrattanpal Singh, op. cit., p. 102: *"The Federation and Shiromani Akali Dal have both rightly and properly rejected the Constitution of India that is being forced on us. For this Constitution enshrines within itself a long tale of broken promises to the Sikhs and breach of faith reposed by them in Congress promises. You all know that Congress promised and assured the Sikhs in 1929 that on attainment of independence no constitution affecting the Sikhs would be passed which would not have their complete satisfaction. This new Constitution robs us of what we already enjoyed, weightage, guarantee of services, independent representation. It does not secure anything for our existence as a political entity in the future set-up of the country. The Sikhs demand for a Punjabi speaking province has also been cold-shouldered...!"*

Sirdar Kapur Singh, ICS, MP and National Professor on Sikhism *Sachi Sakhi*, p. 176. *"When the Indian constitution was passed in 1949, the Sikh representatives candidly and openly said that the Sikhs reject this constitution (of India)."* *The representatives of the Sikhs refused to sign the Indian Constitution so that the international community and future generations may clearly understand that this (Indian) constitution had been prepared after betraying the Sikh nation, hence the spirit of the Sikhs could not be compelled to accept it."*

21. S. Amar Singh is the real founder of the AISSF. His courageous act gave birth to the AISSF. He was one of the members of the Committee which drafted the famous Anandpur Sahib Resolution (see foot-note 18). S. Amar Singh remained the general secretary of the Akali Dal from 1946 to 1949.
22. Gurmit Singh had, earlier, been the president of the Faridkot unit of the AISSF. He was the person behind the victory of the Akali Dal in the by election of Zira constituency. He was also the general secretary of the SGPC from 1954 to 56. He has been one of the senior officials in several religious and political organisations of the Sikhs. He was a good poet, writer and

speaker. In 1956, he joined Congress and also remained a minister in the Punjab for a few years. In 1967, after the formation of the Akali ministry in the Punjab, in 1967, he returned to the Akali Dal.

23. Sirdar Bhan Singh, later, became a Judge of Gurdwara Judicial Commission. For some time he was also the legal advisor to the SGPC. He was also the founder of the Sikh Museum (Arnrtsar). He served as Curator of the Museum from 1958 to 1976. Later, he was appointed the secretary of the Akali Dal and the S.G.P.C. During *Dharam Yudh Morcha* he made a tremendous contribution. He was arrested during the Blue Star Operation in, June 1984. He barely escaped assassination by a soldier. He spent several months in jail.
24. Gurrattanpal Singh, op. cit., p. 157: "During the Punjabi Suba struggle of 1960-61, his (Satbir Singh) political base stood a little eroded because of his preference to Fateh . Singh's leadership and it proved like a red rag to a bull to the urban Sikhs, who were obviously pro-Master Tara Singh and in whom Satbir Singh previously found himself well- entrenched." Satbir Singh, later, was appointed Principal of Khalsa College Yamuna Nagar and Gurmat College Patiala. He died in 1994.
25. Bhai Harbans Lal was introduced to the AISSF by Lt. Commander S. Manmohan Singh Kohli (who climbed the Mount Everest).
26. S. Bharpur Singh served as a Lecturer at Khalsa College Jullundur. In 1960, he also served as the secretary of the Akali Dal for some months. In 1966, he became the Principal of Khalsa College Garhdiwala. In 1969, he became the Registrar of Guru Nanak University Arnrtsar. For some time he was also the Chairman of the Punjab School Education Board.
27. Gurrattanpal Pal Singh, Op.Cit., p. 60.
28. S. Jaswant Singh Phul was the best speaker of Khalsa College Arnrtsar. He had won a gold medal in a speech contest. He was the president of the Amrtsar unit of the AISSF in 1954-55. Later, he became the General Secretary of the AISSF. Master Tara Singh had appointed' him as an Advisor to the Akali Dal.

In 1970, he became the vice-president of Pheruman Akali Dal. In 1975, he was elected to the Delhi Gurdwara Parbandhak Committee. Later, he became Principal of Khalsa College at Delhi.

29. S. Parduman Singh Azad, later became an MLA as a Congress nominee. For several years he remained an office bearer of the Congress Party.
30. S. Surjit Singh Minhas was an organiser of the AISSF Calcutta till 1957. In 1957 he came to Jullundur and joined the Akali politics. In 1977, he became Chairman of the Improvement Trust Jullundur. After the attack on Darbar Sahib by S. Surjit Singh Barnala government (April 30, 1986), several *Akali* MLAs protested against the invasion of Darbar Sahib and left Surjit Barnala. Ravi Inder Singh, the Speaker of the Punjab Assembly, recognised them (those who left Barnala group) as a separate group in the Assembly. At this Surjit Barnala replaced Ravi Inder Singh with Surjit S. Minhas (in May 1986). Minhas dismissed several of them from the Assembly. The Sikh MLAs took away his turban in the Assembly (June 19, 1986). Later, he joined Jiwan S. Umranangal and collaborated with the other anti-Sikh forces.
31. Gurrattanpal Singh, op. cit. p. 117; "Those now in power, do not seem to realize that thus they are reducing the Sikhs to a condition of rootless-ness and individual irresponsibility, such as can add to the gangs of smugglers, Communists and anti-social forces. Unless they are extricated from the masses through establishment of the Sikh Homeland where they are enabled to salvage their identity, the Sikhs are bound to become a danger to others in their desperate efforts to find meaning and purpose through whatever comes to hand, Communism, nihilism, bizarre religious, or far-out protest movements. They will become a hazard to everyone, more so to those who now assiduously plan to disintegrate and dissolve them. At the back of the Sikh society, behind their energy and productive capacity, at the root of their deathless courage and undying loyalty to high causes, there is something as powerful as it is intangible.

This power is a set of ideas and attitudes and convictions are viable. If they are forced to the belief that it is not so they will erupt, before they shed off their panoply of history-making power, and darkness is made together around Khalsa. They will not be transformed into plant tools of the Hindu privilegentia, as it is hoped."

32. Bir Devinder Singh, later, joined the Congress Party and opposed the interests of the Sikh nation. For some time he was Chief Whip of the Congress party in the Punjab Assembly during the time of Darbara Singh. He was always vocal (to the extent of shamefulness) against the Akali Dal. He opposed the Dal on each and every issue.
32. (b) Earlier S. Harminder Singh Sandhu and S. Amarjit Singh Chawla were associated with the Communists. It was the author who brought them into the Sikh mainstream.
33. Joginder Shant, a leader of Nirankari Mafia cult, was killed on June 28, 1982.
34. A bomb exploded at Gurdwara Gurdarshan Parkash, Chowk Mehta, on November 29, 1981. The police alleged that bombs were being made in the Gurdwara.
35. Mannu is our sickle and we are his fodder. The more he cuts, more we get multiplied.
36. The first major Sikh holocaust took place in 1746. More than 15000 Sikhs were killed at Kahnuwan (district Gurdaspur). At that time the killer of the Sikhs was Lakhpat Rai, a Hindu minister of the Mogul governor of Lahore. The second major holocaust took place on February 5, 1762. Between 25 and 40 thousand Sikhs were killed at Kup Rahir (near Malerkotla, district Sangrur).
37. Kuldip Nayyar and Khushwant Singh, Tragedy of Punjab, p. 91, foot note. Mark Tully of the BBC was one of these foreign correspondents.
38. Ibid, p. 91; "Tell him that his guests have arrived".
39. (Retired) Major General Shabeg Singh, one of the officers who had organized the Mukti Bahini during the fight for the liberation of Bangla Desh.

40. Kuldip Nayyar and Khushwant Singh, op. cit. p. 92: "*His (Bhindrawala's) information was exact and up-to-minute, he knew precisely when the commandos had landed at the airport near Ludhiana, and when they had moved into Amritsar. He told the journalists that one lakh troops had moved into Punjab and that on June 5 there would be simultaneous raids on thirty five Gurdwaras, including Darbar Sahib (Complex).*"
41. Ibid, p. 97; "The CRPF, a paramilitary outfit, had carried out the same exercise three days earlier, but suffered many casualties."
42. IBid, p. 98.
43. *The Times of India*, New Delhi, August 12, 1985: "...throwing light on the role of the SGPC chief, Mr. Gurcharan Singh Tohra, the minister (Buta Singh) said that he Tohra had prior knowledge of Operation Blue Star." He disclosed that the then Government of Punjab had told him that Mr. Tohra had met him on May 30, four days before the army action, to say that the Darbar Sahib Complex had now become an arsenal and the situation was out of his control." The same day, Mr. Buta Singh said, Mr. Tohra issued instructions to the head priest of Darbar Sahib not to entertain new '*Aakhand Paths*' and the current '*Paths*' should be completed within three days. This clearly shows that Mr. Tohra had prior knowledge of Operation Blue Star. Also Sachitar *Qaumi Ekta*, September 1985, p. 9: "It is an established truth that the relations between (Sant) Jarnail Singh and Comrade Gurcharan Singh Tohra had been broken for the past several month because (Sant) Jarnail Singh had full knowledge that Tohra had made a secret understanding with the Indian regime."
44. This canopy had been present to Ranjit Singh by the ruler of the Hyderabad State.
45. Kuldip Nayyar and Khushwant Singh, op. cit., p. 98.: "More than half of the 90 were either dead or severely wounded. Many commandos had bullet-riddled legs."
46. Ibid, p. 99: "Only a few of the Babar Khalsa men joined the battle and lost their lives; the rest escaped through a tunnel, the

existence of which was not known to the army at that time.” (The author is ignorant. There was and is no such tunnel in Darbar Sahib). Also Sachitar *Qaumi Ekta*, October 1984, pp.36-37: “According to a detained militant about 400 Sikhs had left Darbar Sahib Complex, via Kaulsar street, before the launching of the final Operation Blue Star, They also asked (Sant) Jarnail Singh Bhindranwala to join them but he (Sant Ji) refused. Bhai Amrik Singh and General Subeg Singh, too, asked them not to leave. (Sant) Bhindranwala vowed to fight against the Indian army till his last breath.”

47. Kuldip Nayyar and Khushwant Singh, op. cit., p. 103: “Brar first brought in armoured personnel carriers (APC) at 4: 10. A.M. (June 6, 1984) from Guru Ram Das Sarai side to close in to the Akal Takht. But anti-tank rockets fired from the Akal Takht substantially damaged one. This was another shock for Brar, no one had suspected that the terrorists (?) or defenders had rockets.”
48. A notification issued by the Punjab government acknowledged that during the Operation Blue Star, one million bottles of whiskey were given to the soldiers at duty-free price.
49. White Paper on the Punjab Agitation: A Summary issued by the Government of India on July 10, 1984: “At 01:00 hr. on June 6, Harchand Singh Longowal and S. G. S. Tohra surrendered near Guru Nanak Niwas with about 350 people. The terrorists opened fire at them, killing 70 people including 30 women and 5 children.”
50. Gurdwara Gazette, June 1985: “Some time before Sant Ji and Tohra Ji were taken away by the army, Harrninder Singh Sandhu general secretary of the AISSF, Rajinder Singh Mehta and Amarjit Singh Chawla also joined them.”
51. *Akas*, November 1984, p. 25: “Giani Hardit Singh, a ragi of Darbar Sahib, saw (the army) setting fire to the Sikh Reference library. When he went out of the complex via the gate of the Library on June 5 at 6 P.M., the library was perfectly safe. Due to the curfew they could not go to their residence and had to stay at the residence of Bhai Joginder Singh Lehari. The

Library is fully visible from the residence of Bhai Joginder Singh Lehari. Ragi Hardit Singh told that when he got up on the morning of June 6, the army had occupied the Library. Suddenly, he (Hardit Singh) saw high flames rising out of the Library.

52. Kuldip Nayyar and Khushwant Singh, op. cit., p. 106: "Around two hundred Sikh men, women and children marched to the Indian embassy in Washington on June 7. The protest at Vancouver, in Canada, turned violent and two protesters went on a rampage within the Consulate building before being arrested. Similar angry demonstrations were held in front of the Indian High commission in Ottawa and the Consulate in Toronto. In Toronto, a Pakistani-Sikh unity move was initiated, with some Pakistanis, including the general secretary of the Federation of Pakistani Canadians, Asaf Shuja, joining the Sikhs in their demonstration."
53. Ibid., p. 117: "Virtually the only Sikhs who came forward to state publicly that the government's action was justified were the members of Mrs. Gandhi's Congress Party and aspirants for Governor's post, like Prof. Harbans Singh (Delhi) and Gopal S. Dardi, who eventually became Lt. Governor of Goa, Daman and Diu."
54. Indo Canadian Times, Canada Feb 16, 1990p.31 also *sant sipahi* Amritsar.

APPENDIX-I

Letter of Maharaja Dalip Singh :- My beloved countrymen, it was not my intension to return to India, but Satguru who governs all destiny and is more powerful than I, his erring Creature, has Caused circumstances to be so brought about, that against my will, I am compelled to quite England in order to Occupy a humble sphere in India. I submit to his will, being persuaded that whatever is for the best, will happen.

"I now, therefore, beg forgiveness of you, Khalsa Jee or the pure, for having forsaken the faith of my ancestors for a foreign religion: but I was very young when I embraced Christianity.

"It is my fond desire on reaching Bombay to take pahul again, and I sincerely hope for your prayers to the Satguru on the Solemn Occasion. But in returning to the faith of my ancestors, you must clearly understand, Khalsa Ji, I have no intention of conforming to the errors introduced into Sikhism by those who were not true Sikhs- Such for instance, as wretched Caste Observances or abstinence from meats and drinks, which Satguru has ordained should be received with thankfulness by all mankind- but to worship the pure and beautiful tenets of Baba Nanak and obey the Commands of Guru Gobind Singh.

"I am compelled to write this to you, because I am not permitted to visit you in Punjab, as I had much hoped to do. Truly a noble reward for my unwavering loyalty to the Empress of India. But Satguru's will, will be done.

"With Waheguru Ji di Fatteh, I remain, my beloved countrymen, your own flesh and blood.

Sd. Dalip Singh

APPENDIX -II

Proclamation No 1:-

Dated paris, the 15th July, 1886,

“By the grace of Sri Sat Guru Ji we Maharaja Dalip Singh, the lawful sovereign of the Sikh nation, under the Treaty of Bhyrowal entered into without coercion between our selves and our Darbar on the one part and in dignities repeatedly offered to us of which the recent imprisonment inflicted on us at Aden is a proof. As well as an account of no fulfillment with us of the stipulations of the Treaty of annexation of the Punjab by the India administration, Set aside and annul that inequitous and illegal document, the so called”. “Terms granted”, which was extorted from us in 1849 by our wicked Guardian, the Christian British nation when we were an infant of only Eleven Years of age, and by the above first mentioned covenant, under the protection of England.

Waheguru Ji Dee Fateh.

Sd. Dalip Singh
Maharaja of Sikhs,
Under Tresty of Bhyrowal 1846.”

APPENDIX -III

Proclamation No 2:-

"Paris, 1886,

Brother Princes and nobles and the people of beloved Hindustan by the grace of Almighty God, the creator of the universe, the most merciful and gracious, and of Sri Gobind Singh Ji.

"We Maharaja Dalip Singh, the lawful sovereign of Sikh Nation, have set aside and annulled that treaty of annexation of the Punjab, to the disgrace of Great Britain, be it said, was extorted from us and our Darbar, When we were of tender age and ward of Christian England under the treaty of Bhyrowal 1846 (in order to lay his wicked hands on our dominions) by the late unscrupulous Marquis of Dalhousie.

"But the moral (ii) British nation is no respecter of "solemn Covenants" and treaties when its own interests are at Variance with the interests of the Weaker contracting Parties there to, as most of you as well as ourselves known by experience.

"No doubt, your mighty rulers will call upon you to refute the above assertion, but dare they deny, That it is not in their hearts what that leading journal in England," *The Times*", not very long Since (in spite of the proclamation issued, when it suited the purposes of Great Britain in the name of the Empress of India, immediately after the suppression of the mutiny of 1857, to the effect, that the internal administration of your respective dominions would not be interfered with by her MaJestys' representatives' of Hindustan) advocated, viz, the abolition of your armies, the maintenance of which is deares to you than life itself. But fortunately for your friends, just about that time a storm commenced to gather on the north- west frontier of India,

in the presence of which your mighty rulers did not feel themselves sufficiently strong to carry out such highhanded measures and you escaped therefore the fate intended for you.....

“.....We therefore, appeal to your oriental generosity, Brother princes and nobles and the people of Hindustan, as we vastly prefer to suffer the greatest degradation, humiliation and shame of Bheekh Mangna or begging our bread from you beloved country men, to bring under any pecuniary obligation to such a most inequitously unjust, tyrannical and foreign Government, who, though professing code of high morality, piously swindled us out of our kingdom, and defrauded us of all our private property, both of which the British nation as our guardian, under the Treaty of Bhyrowal 1846, had taken upon itself to protect during our minority, and is bound in honour, either to restore the whole or give equitable compensation for the same, but Jesus Christ, by whose tenets these christians profess to regulate their morals, had not said in Vain that, “we do not gather grapes of thorns nor figs of thistles,” Therefore, not even in England is justice to be had.....

“.....The Government of India out of spite, may indeed put its veto upon the generous impulse of your hearts, but if you all unite, it will be powerless to harm you as you cannot all be deposed or sent to the Kala panee for not paying any heed to the arbitrary behest of such timorous administration as it has now become. For see, that now not with standing all its boasted Vast resources, how it dreads the return to India of a Sikh, who unlike you, does not even possess a single soldier.

“Therefore, be not cowards but be brave and worthy of your great fore-fathers.

Sd. Dalip Singh
The lawful sovereign of the Sikh nation.”

APPENDIX -IV

Proclamation No 3:-

"Courage! Courage ! Courage!

We your own flesh and blood, tell you, lift up your bowed down heads and drooping hearts, "for your redemption draweth near" and by the help of the Almighty, Aryavarta shall once more be free, and the rising "Young India" shall enjoy both liberty and self government.

"Yes, beloved Countrymen, an avenger of our common great wrongs is indeed about to appear, and the just God of the universe, will shortly cause your wicked rulers to be Crushed under his feet. But you must have a little more patience yet, so as to allow us to workout your salvation most effectually.

"The inequitously unjust and unscrupulous administration of India have succeeded at last by their arbitrary acts in driving us away from our (we declare before God) most loyal allegiance to the Empress of Hindustan, but by the aid of providence they shall rue the day on which they dared to insult us by causing our arrest at Aden. For, although we were naturalized English men, yet we were placed under arrest without a warrant having been previously obtained for our apprehension.

"The British Government dared not have treated a born English man as thus, but because we were not such, we were neither allowed a public trial, nor were sufficient pecuniary means placed at our disposal (though we requested both) so as to enable us to procure legal advice in order to refute effectually the foul and revolting charge of disloyalty preferred against us towards our then most Gracious Sovereign.

"Behold then, Country men, that there exists the law for the Englishmen and another for the hated India, Though he might even be a Christian as we were previous to our arrest at Aden not withstanding all the avowals to the country of the pious British Government.

"Therefore, believe our word when we tell you that you sit on your thornes only until a convenient opportunity presents, itself to your so called just rulers for your deposition. For look at what has lately taken place in Burma. In spite of the declarations of the Queens' proclamation of 1858 to the contrary, does it appear to you that the days of annexation have come to end as yet?

"Therefore, friends if you have not yet entirely degenerated into cowards and become effeminate, nor turned into mere puppets in the hands of your deadly enemies, then rise up and make common cause with us and share with us also in the glory of liberating our mother Country. But although we thus invite you to take part in this grand, both work and duty, do not for a moment suppose that we shall seek any aid from you, for God has other wise made us strong who were once so feeble.

"Sri Khalsa Ji, you by your far renowned great Valour saved the British Empire in India in 1857 and you did well then to act so, for we ourselves, at that time were most loyal to England. Besides, Owing to our absence from India at that period, you had no leader appointed by Sri Sat Guru Ji of your own nation to instruct you, as to the part that you should have taken in the warfare that was then going on, but now in the coming struggle, Sovereign, both by the will of Sri Sat Guru Ji as well as in the virtue of the treaty of Bhyrowal 1846 with Great Britain (under which Christian England assumed our guardian ship, though by a most pious act, shortly after they siwindled us out of our Kingdom) to prepare for our advance into the Punjab.

“We Command also, such of our loyal subjects, as may then be serving in the British army, and who may left behind, to attack the British forces sent against us in their rear and those who may be in the troops opposing us to come over to our side. But let our enemies and disloyal subjects beware, for we intend to annihilate them utterly.”

“Sri Khalsa Ji, we exhort you to study the Sakheen and learn there in your glorious destiny as predicted by Daswan Padshah Sri Guru Gobind Singh Ji,

“Wah Guru Ji ki Fateh.

(February, 1887)

Sd. Dalip Singh
Sovereign of the Sikh Nation.

(Source: Queen Victoria's Maharaja Dalip Singh, Maharaja Dalip Singh's correspondence)

APPENDIX -V

D.O.N. 706 SL/RM/2000

MINISTER OF DEFENCE

INDIA

May 3, 2000.

Dear Dr. Gurbachan Singh,

Please refer to your letter dated 27.03.2000 regarding return of books taken by Army in 1984.

I have had the matter examined. The books and documents that were recovered from the Golden Temple Library had been handed over to the CBI by the Army authorities. You may kindly take up the matter with the Ministry of personnel, Public Grievances and Pension since CBI comes under the jurisdiction of that Ministry.

With regards,

Yours sincerely,

Sd/-

George Fernandes

Dr. Gurbachan Singh Bachan,

Secretary,

Shiromani Gurdwara parbandhak Committee,

Teja Singh Samundri Hall,

Amritsar.

APPENDIX -VI

Leaders and workers of Post – 1984 Sikh Students Federation:- I have Completed this book around 1984. It was published in '*Sant Siphai*' Magazine Amritsar between 1985-87. Again it was published in '*Jado-Jehad*' (Belgium) between 1993-94. After the Compilation of the book, a large number of Sikh youth, have done a compendable work in the history of Federation. To cover this period, another book is needed. I am mentioning only names of leaders and workers below:-

AMRITSAR:- (Sirdars) Harminder Singh Sandhu, Amarjit Singh Chawla, Rajinder Singh Mehta, Dr. Gurnam Singh Bhuttar, Virsa Singh Valtova, Kashmir Singh Virka, Dharamvir Singh Kumoko (Chandigarh) Sarabjit Singh Bhatth, Amarjit Singh padhri, Dr. Barjinder Singh panghvar, Gurdip Singh (P.A. Bhai Amrik Singh) Jagdish Singh Malli, Sital Singh, Kulvir Singh Bhikhipind, Jajpal Singh.

HOSHIARPUR:- (Sirdars) Sukhjot Singh Dhatt, Vijaypal Singh, Sarabjit Singh Koribah (Ropur), Surinder Singh Baba, Jaswant Singh Chavian, Satbachan Singh Sakrooli, Bharpur Singh, Davinder Singh Sandhu, Talwara, Bhagel Singh, Sukhwinder Singh Sukhi, (Amritpal Singh), Mohinderpal Singh Mahalpur, Partap Singh Sarien, Harvinder Singh Topi, Balbir Singh Nani Garh Shankar, Surinder Singh Bhi, Mukhwinder Singh.

JALANDHER:- (Sirdars) Harvinder Singh Khalon, Prof. Manjit Singh Bomb (Bhagwara) Raghbir Singh Girra, Tank (Bhagwara), Satpal Singh Dhillon, Harminder Singh Chlopur (Nakodar part), Kulvir Singh Varra Village (Sukhvinder Singh Khalsa, Gurnaik Singh Nakka (Mahsampur) Khem Singh

Mazafarpur (Nawan Shahr) Gurcharan Singh Bhalga, Paramjit Singh Malli, Manjit Singh (Majari) Babi Rajwinder Kaur Babu (Talwandi Salim) Amar Singh Ghuwar.

KAPURTHALA:- (Sirdar) Swaran Singh Khalsa, Amarjit Singh Mungupur, Gurmit Singh Patwari, Swaran Singh Jawanda, Gurmeg Singh Cheema, Kulwinder Singh Phula, Jagjit Singh Gill, Sukhdev Singh (Jasbir Singh Jang) Sher Singh Phundori, Surjit Singh Sandhu Littan, Raghbir Singh Fuji Sangujala (president Kapurthala College) Jagwinder Singh Happy, Awter Singh Mandher (Kidnaped by police) Harjinder Singh Mandher (Mandher Dona, now-a-days in England) Rajwant Singh Dharmi Fujji, Amarjit Singh Billa Behgowla, Kuldip Singh Dhillon, Gurmej Singh Geja (Dhillvan), Baba Anoop Singh, Sukhdev Singh (Chahal). Mohan Singh Baba, Palwinder Singh.

LUDHIANA:- (Sirdars) Charanjit Singh Channi (Talwandi), Jagwinder Singh Killa Raipur, Daljit Singh Bitto, Gurcharan Singh Grewal, Narinder Singh Nindi, Harmail Singh Khattrra, Harinder Singh Banti (K.C.Sharma), Sarwinder Singh Romi, Rajinder Singh Billa (Ghuhawar), Davinder Singh Dhakha, Dr. Daljit Singh Mallan, Darshan Singh Manki, Gurkirat Singh Prince.

SANGRUR:- (Sirdars) Maheshinder Singh Ghal, Karamjit Singh Sunam (Rajiv Gnadhi Murder part) Phulla Singh Sanghera, Gurmit Singh Mita Badbar, Jagjit Singh Jagitpura, Rajvir Singh Jassi.

BATHANDA:- (Sirdars) Kulwant Singh Kanwal, Harvinder Singh Kuku (Khalsa) Gurkirpal Singh, Gurjit Singh Kaka (Phulli) Subheg Singh Lehra begha, Bakhtwar Singh Vakil, Makhan Singh Lehrabegha, Gurmit Singh Khalsa, Kulwant Singh Ghumti.

PATIALA:- (Sirdars) Manjit Singh Nabha, Bhupinder Singh Longian, Gursewak Singh Harpalpur, Nirmal Singh Nohura, Jaswinder Singh Druli, Harvinder Singh Phatri, Jaswant Singh Sirhind, Gurpal Singh Rangari, Nirmal Singh.

ROPAR:- (Sirdars) Inderjit Singh Rattangarh, Gurcharan Singh Sahadpur, Sant Singh Geego Majra, Surinder Singh Kishanpur, Baj Singh.

GURDASPUR:- (Sirdars) Jasbir Singh Ghuman, Gurnam Singh Bhundala, Kulwant Singh Peroshah (Sewa Singh) Mangal Singh Papu (Rampur), Dr. Dalir Singh, Sulkhan Singh Kadian.

FARIDKOT:- (Sirdars) Gurjit Singh (Hari Har Chowk), Sukhwant Singh Anakali, Chamkur Singh Rode, Kulwant Singh Khukrana, Naib Singh.

FEROZEPUR:- (Sirdars) Harbajhan Singh Mand, Prithi Singh Katarwala, Gurmit Singh Machaki.

CHANDIGARH:- (Sirdars) Parminder Singh Harfanmola (Hijaker).

DELHI:- (Sirdars) Sukhvir Singh Khalsa, Dr. Gurdip Singh Jagbir.

RAJASTHAN:- Sirdar Tajinder Singh Tima.

HARYANA:- Dr. Bhagwan Singh Mokal (Sirsa).

JAMMU KASHMIR:- (Sirdars) Mithban Singh Mithu, Sarabjit Singh Jammu, Awtar Singh Khalsa, Indumeet Singh.

Girl's Wing:- Dr. Ramnik Kaur, Bibi Upkar Kaur Karnal, Bibi Bhupinder Kaur, Bibi Pritam Kaur wife of Bhai Rachpal Singh (P.A Sant Bhindrawala) Bibi Jasmit Kaur wife of Bhai Satnam Singh Cheema (Head B.T.F. of Khalistan), Bibi Kulbir Kaur, Bibi Rajwinder Kaur Babu (Talwandi Salim) Bibi Paramjit Kaur (Kapurthala).

In spite of above mentioned names (Sirdars) Satwinder Singh Bhalla, Karnail Singh Peer Mohmad, Harminder Singh Gill, Kuldip Singh Kalhon, Sukhwinder Singh Khalsa, Gurinder Singh Bhulla etc. districts were not traced.

IN FOREIGN

ENGLAND:- (Sirdars) Manjit Singh and Rajinder Singh (Dharshan Dass Part) Dhal Singh Dhassi (Birmingham), Dr. Pargat Singh, Karamjit Singh Bhuroo, Dr. Jasdev Singh Rai, Sulkhan Singh, Gurjit Singh Laster, Gurnam Singh Chukhar Darbi, Jaswinder Singh Nagra, Jernail Singh New Kosal, Balvinder Singh Chauroo, Charanjit Singh Gill Laster, Balbir Singh Sirpanch Laster, Gian Singh Laster, Parminder Singh Bal, Narinder Jit Singh Nawanshahr.

FRANCE:- (Sirdars) Sukhdev Singh Kasu Chahal, Raghbir Singh.

HOLAND:- Sirdar Bhupinder Singh Chann.

GERMANY:- (Sirdars) Jagdish Singh Malli, Prithipal Singh (Patiala), Baldev Singh, Jatindervir Singh, Baba Chaurau Singh, Amarjit Singh Mungupur, Paramjit Singh Malli.

BELGIUM:- (Sirdars) Parsan Singh Khalsa, Jagdish Singh Bhuraa (Mohi), Jaspal Singh Sangha (Nakodar), Bikramjit Singh, Harvinder Singh, Kulwinder Singh Kuki, Jaswant Singh Parha, Joga Singh Ropar.

SWITZER LAND:- Sirdar Prithipal Singh Khalsa (Jammu).

AUSTRIA : Sirdar Gurbax Singh.

AMERICA:- (Sirdars) Dr. Harbans Lal, Kuldip Singh, Sewa Singh, Narinder Singh Kopani, Prof. Mohinderpal Singh, Gurtej Singh, Kabul Singh Batala, Balwinderpal Singh, Supinder Singh, Jasvir Singh Uppal (Khadoor).

CANADA:- (Sirdars) Jagtar Singh Sandhu, Satinder Singh, Sukhminder Singh Cheema, Amritpal Singh Rai, Harjinder pal Singh Nagra, Harjinder Singh Parra, Bhupinder Singh Kuner, Mohinder Singh Kuner, Sarabjit Singh Ravi, Davinder Singh Baba, Balbir Singh, Shinderpal Singh, Balkar Singh, Sukhdev Singh, Balkaran Singh, Harjinder Singh Sandhu.

APPENDIX- VII

Presidents of AISSF (1943-1984)

| | |
|-------------------------------|-----------------------------|
| S. Sarup Singh | 13 Sept. 1944-28 Sept. 1948 |
| Dr. Jaswant Singh Neki | 20 Nov 1948-28 Jan 1950 |
| S. Amar Singh Ambalvi | 28 Jan 1950 -1951 |
| S. Gurmit Singh Mukatsar | 1951-15 Sept 1952 |
| S. Bhan Singh | 15 Sept 1952-13 Jan 1954 |
| Principal Satbir Singh | 13 Jan 1954-31 Nov 1954 |
| Bhai Harbans Lal | 31 Nov. 1954-26 Jan 1955 |
| Principal Bharpur Singh | 26 Jan 1955-18 Nov 1958 |
| Principal Jaswant Singh Phull | 18 Nov 1958-21 Nov 1959 |
| S. Surjit Singh Manhas | 21 Nov 1959-Feb 1963 |
| S. Makhan Singh Delhi | 2 Feb 1963-18 Feb 1968 |
| S. Jaswant Singh Mann | 18 Feb 1968-20 July 1969 |
| S. Birdevinder Singh | 1969-1973 |
| S. Jagir Singh | 1974-1977 |
| Prof. Hari Singh | 1977-1978 |
| Bhai Amrik Singh | 2 July 1978-6 June 1984 |

APPEDIX- VIII

OPINIONS ABOUT FEDERATION

- I would like to go through your 'History of Sikh student's Federation. I think it would be better if you could have the forward written by Dr. Harjinder Singh Dilgeer, Director Research SGPC Amritsar.

Dr. Sangat Singh New Delhi

- The history of Sikh Student's Federation will be very interesting if you can include in its resolutions. All these resolutions were available with S. Amar Singh Ambalavi – the founder president of the federation, who died recently in Chandigarh. He used to live in Chandigarh.

I shall be happy to write its foreword though I am very busy these days in connection with important work. Since I am interested in it, I will find time for writing its Foreword.

Dr. Kirpal Singh, Chandigarh

- The first Chapter of your History of AISSF has all the ingredients of a comprehensive Chronicle. Notes and references quoted by you indicate a historian's meticulous care and devotion. Congratulations for your Herculean efforts shall be in order. I hope the book is a success.

S. Saran Singh Editor 'The Sikh Review' Kolkata

- If you send me a copy of 'Sikh Students' Federation', I will publish it continouely in 'Ajit weekly'. I am thankful, if you send some Prominent photographs also. Waiting for you letter eagerly.

Prof. Darshan Singh Editor 'Ajit weekly' Canada.

- You have to write post June 1984, history of Federation and kindly send us immediately.

Dr. Awtar Singh Sekhon Canada

- It is really fine that you have written 'A History of Sikh Students' Federation.' For the Publication in History of the period, you are requested to write to S. Kharak Singh Convener Institute of Sikh Religion and culture, Chandigarh.

Principal Surjit Singh Gandhi Sangrur

- I write to thank you for the material on Sikh Students Federation and the Khalsa. The former has been forwarded to Dr. Gurdarshan Singh Dhillon who is responsible for writing history of the modern period. I hope he will find it useful.

Dr. Kharak Singh

Institute of Sikh Studies, Chandigarh

- I read 'History of the Sikh Students' Federation' at S. Amarjit Singh Chawlas' residence in 'Sikhs Past and Present'. It has really given me much pleasure after going through all this, you have enhanced it. Congratulations for the same.

Dr. Bhagwan Singh Chandigarh

- This short but detailed account of the formation and growth of the Sikh student's federation is well written, and gives us many intimate details of the Federation's activities which only an insider can provide.

Late Tharam Singh

APPENDIX- IX

When AISSF Confronted Gandhi

Harbans Lal:- This is about a delegation representing All India Sikh Students' Federation meeting with Mahatma Gandhi. Mind you, this meeting dates back in 1947. Thus I may not remember specifics of the meeting. However, I well remember the reason of our meeting up of the meeting and outcome of the same. principal Gurbax Singh who was similarly involved was contacted to scratch our memory and compare notes on whatever we could recall. He was then an active member or the central leadership of the AISSF. He now lives in Chandigarh after retirement from the Khalsa College, Amritsar, where he served as its principal. It is only recently that I called him to tally our notes from my memory with those of his. We often talk to each other on telephone about good old days.

Our hazy memory is that All India Sikh Students' leadership had decided to confront Gandhi about the comments he had made about Guru Gobind Singh. In preparation, we familiarized ourselves about his handling of people who go to see him. We were told that he usually came across as a leader who was uncompromising in his conversation. It meant that we needed to be tactful to make our point.

We gathered at the Camp College Delhi a day before the actual meeting in order to plan a strategy of confronting Gandhi with his statements. We realized that Gandhi has not had a good relation with many Sikhs, because of his relation to freedom-fighters like *Shaheed Udham Singh*, and *Kartar Singh Sarabha*. Sikhs have always been taught to use their sword although only

as a last resort, but Gandhi was unable to appreciate that.

We prepared an outline to familiarize him with our history in as little time as given to us. Our meeting was arranged by a common friend who enjoyed a good position in the Agricultural Secretariat of the Government of India. I think we were about half a dozen to meet Gandhi. I do not recall exactly who those were or what were their names. Most of those who could be gathered at a short notice and who could be in Delhi must have been included.

We met Mahatma Gandhi in Delhi in the year of 1947. We do not recall the exact date but it was winter and there was a Gurburab being celebrated in Delhi as there were crowds of people who had come to Delhi to celebrate the occasion. It could be the occasion of the Martyrdom of Gur Teg Bahadure but we are not sure.

Against our expectations, our meeting turned out to be cordial and we felt that our mission was accomplished.

The purpose of our effort was to convey to Gandhi ji the extent of hurt he had caused to the Sikhs by his remarks against our beloved Father of the Nation, Guru Gobind Singh. Earlier, Mahatma Gandhi had been reported to have called Guru Gobind Singh, the tenth Guru of the Sikhs, a 'misguided patriot,' because he had worn arms himself and asked his followers to similarly wear arms in the service of the freedom movement. In this regard, he lumped together Guru Gobind Singh with the Maratha warrior Shivaji and American freedom George Washington. He called them "misguided patriots" too for taking up arms in defense of their people.

We succeeded in stressing upon Gandhi ji that his remarks had offended a brave and patriotic people like Sikhs. We also stressed that Guru Gobind Singh never raised his Sword as a weapon of violence. He had given a name "kirpan" to his sword

meaning the source of mercy. First of all he used it as a spiritual symbol that destroys darkness of ignorance by bringing light into the minds of those who adopted it as a religious symbol. Those who carried it as a weapon, were never to raise it in anger or for revenge; it was always to be used as a last resort to save innocent blood and to protect the disadvantaged, may it be an individual, an army or a community. It was used only against tyrants.

In our conversation, we narrated the history to illustrate as to how patriotic our Guru Gobind Singh was and how Sikhs always stood against injustice and slavery. Sikhs had made out of proportion sacrifices to serve the down trodden and their fight against injustice.

The delegation took this opportunity to also explain to Gandhi the Sikh case as they were worried that they might be ignored in the future political map of India. At the meeting these points were made forcefully but in a friendly and respectful tone.

As is well known, Gandhi was not a polite or a humble person. But to us he did respond with due courtesy and to say that he was regretful that he failed to understand our Guru Sahib in the right spirit. Still he did advice Sikhs to practice non-violence. We explained to him our views on what is perceived to be violence. We were very non-violent most of the time. The military actions took place only when necessary in self-defense or when necessary to come to the helm of disfranchised people or against injustice. Muscle power was used only when absolutely necessary.

We told him that the Sikh Nation as a whole was very patriotic. It was ready to make sacrifices as well fight against slavery and injustice.

Mahatma Gandhi at the end admitted that he was not very familiar with the biography of Guru Gobind Singh as he learnt from us. He was apologetic and seemed to say that he would not

characterize our Guru anymore as he did before. He said that he was an admirer of Sikhs and their sacrifices.

I should mention here that Mahatama Gandhi had also written about the unexplainable and unbearding sacrifices of Sikhs during the Morcha of 'Guru De Bagh' with favor. He wrote, "courageous Sikhs have won the first battle for freedom of India; they have raised the dignity of the whole nation. Mahatama Gandhi sent a telegram to Baba Khadak Singh on 7 January 1922 in which he wrote about the historic tragedy of Sri Nankana Sahib. Gandhi continued to write that this was the peak example of intolerable brutality of British Government and the tragedy of Guru Ka Bagh was even much bigger than that.

As I said in the beginning that I did not remember much of that meeting, it happened too long ago for my memory at age 80. I may be filling up blanks in my spotty memory.

In my life I had occasions to further talk to Gandhi's grandson and granddaughter at different occasions. I found them respectful to Sikh teachings and Sikh ideals. Ela Gandhi even sought a small write-up from me on the teachings of the Guru Granth to publish in her journal published in South Africa. At every occasion, they were further informed about the Sikh sacrifices and contributions to "India's independence". I found them not so knowledgeable of Sikhs or Sikhism but nevertheless good listeners and respectful. I have continuous email friendship with Ela Gandhi whom I met a few times at international gatherings and at the United Nations functions.

For Contact

Harbans Lal, PhD., D. Litt (hons)

Emeritus professor and Chair, Pharmacology & Neuroscience, U. North
Texas Health Science Center
817-446-8757, Mob. 817-846-8630
6415 Amicable Drive, Arlington, 76016
Japji 08@Yahoo.Com

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